THE TIME OF FINDING:

Shewing,

When the Lord will be FOUND, and by whom; and when there will be NO TIME of Finding: alſo the Perſons are deſcrib'd, who ſhall not finde the Lord, though they ſeek him with tears.

Likewiſe,

Some Reaſons why the Lord hath ſuffered his work, and GOOD OLD CAUSE to be ſtopt, and how it ſhall certainly be REVIV'D again.

Alſo,

Something is here ſhewed, about the manner how it ſhall be reviv'd, and the Time when.

By JOHN CANNE.

Numb. 23. 21, 23.

Jehovah his God is with him, and the ſhout of a King is among them.

According to this time it ſhall be ſaid of Jacob, and of Iſrael, What hath God wrought?

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To the Faithful of the Land every where, Mourning and waiting for the APPOINTED TIME OF FINDING; under the name of FIFTH-MONARCHY-MEN, and COMMON-VVEALTHS-MEN.

PRECIOUS WITNESSES for your God and Country:

THe neerer I am ſtill the Throne of Grace, *the more is your preſent condition upon my heart; and truly, this I can ſay, it hath been very ſeldome ſince I began this WORK, but* poor Zion, (a) (Whom no man ſeeketh after) *hath been all along in my eye:* It is (b) for Zions ſake, I cannot hold my peace; (c) untill the glory of the Lord be riſen upon her. *Now is the time,* that (d) they who fear the Lord, ſhould ſpeak often one to another, *and ſtrengthen the hands which hang down, and feeble knees. I ſhall not ſay any thing of the* THING *it ſelf, (what is of God ſhall ſtand) only a few*

a *Jer.* 30. 17.
b *Iſa.* 62. 1.
c *Iſa.* 60. 1.
d *Mal.* 3. 16.

words, what hath mov'd me to send THIS *(as a* LOVE-TOKEN*) to all the* Friends of the Bridegroom.

First, I have observ'd of late, that the Interest of Christ and his People, *the* GOOD OLD CAUSE, *is not (methinks) so* lively *and* HEARTY, *upon some mens spirits, as formerly it was; but either some* disappointment
Mat. 25.5. of time, *or the* Bridegroom's tarrying long, *hath occasioned a little deadness and faintness in some* Choyce Ones. *Now that I may* speak to the heart *of these; Wherefore should there be any*
Isa. 40.2. *CASTING DOWN? Is not* your warfare accomplished, and the day of the Lamb come? *Therefore* (O ye wor-
g Psal. 27. 14. thies, (*g*) Wait on the Lord, be of good courage, and he shall strengthen your hearts; wait (I say) on the Lord. *If a traveller by reason of a long journey be almost tyr'd, yet when he comes neer the place where he would be, and sees it hard by, this will put new strength into him again. I have in this* Treatise *not only expresst my opinion, that the Lord is REVIVING HIS WORK; but have given some reasons for it: what incouragement and refreshing the Lords*

people

people shall have by it, a little time *will shew: For I am very confident, as the Lord will suddenly check and blast all ways of falshood, and* deceitful pretenders to his Holy Secrets; *so he will shew a* TOKEN OF GOOD *to what is his own, and is given forth by his Spirit, concerning the* Kingdom and Time.

Secondly, As I know (h) Righteousnes exalteth a Nation, *and* (i) When the Righteous are in Authority, the People rejoyce: *so my desire and prayer to God is, that* every yoke may be broken, the oppressed go free, and violence be heard no more in our Land. *Indeed we did expect before now, to have seen better days, and were in a hopeful way to have had* England (k) call'd the City of Righteousnes, the faithful City, *by having* Judges as at the first, and Counsellors as at the beginning. *Now I do not doubt, but we shall have our Civil Rights, Liberties and Priviledges more full, and free, and better then ever any men had, since* England *was a Nation. Is any thing too hard for God to do? cannot he raise up a Generation of faithful men, and* (l) open their mouths for the dumb, and in the cause of all such

h *Prov.* 14. 34.
i *Prov.* 29. 2.
k *Isa.* 1. 26.
l *Prov.* 31. 8.

as are appointed to deſtruction: *that is, for him that hath not ability to ſpeak for himſelf by reaſon of his ſimplicity, unfitneſs or impediment in his ſpeech, or dare not ſpeak for fear of his Potent Adverſary.*

I finde in our Chronicles, how a Cardinal *told the* Pope, * That England was to the Pope as BALAAMS ASS, which being ſo often wrong'd and cudgel'd, it was no marvel if at length ſhe open'd her mouth to complain. *What though* * England *have been an ASS, and dumb a long while; yet who can tell, but after ſo* often wrong'd and cudgeld, *ſhe may ſpeak and complain at laſt. But more ſeriouſly, that* England *hath been a while* dumb, *I do not take the cauſe to be (at leaſt principally) of any power or policy in men, or fearfulneſs which hath ſurpriz'd the Nation; but in order to the fulfilling of ſome Decree and Counſel of God, and* Scripture-Propheſies, *which were to be accompliſhed at this time; the which time being expired, ſuch multitudes will ſtand up for their freedom and Civil-Rights, that were the Enemies ten times more and ſtronger then they are, they would ſignifie nothing.*

* Speed, *Hen.* 3. p. 624.

* Here Gods judgment is a great deep, that *England* ſhould be the *Beaſt* or *Aſſe* on which muſt ride the *Balaams*, or *Heads* of both *Apoſtaſies.*

Hence

Hence take notice of the blindneſs and folly of ſome men: for if the time of Englands deliverance *be not come, there needs not ſuch gathering of horſe and foot together: For I am confident, the* Lovers *of* ENGLANDS-LIBERTIE, *will be no ſecret plotters, they ſcorn it, neither will they move till the Lord by ſome* ſignal Providence *plainly ſhews that the time is come: and* when that is, *vain will be the help of man to fruſtrate the good purpoſe and work of God. That* Doctrine *then, which the* Army *us'd to preach to the* Long Parliament, *will be often repeated by the people:* To puniſh only inſtruments, and let the head (by whoſe power, and in whoſe intereſt all hath been done) not only go free, but ſtand in perpetual priviledge and impunity, to head ſuch inſtruments again, as oft as he can find opportunity, and get any to ſerve him; is a way ſo far far from ſecurity, as it leads indeed to endleſs trouble and hazard, or to perfect loſs of all. Again, in point of Juſtice, with what Conſcience inferior miniſters can be puniſhed, and the principal ſet free, FOR OUR PARTS, VVE UNDERSTAND

St. *Albans* Declarat. No. 16. 1648. p. 50.

STAND NOT, NEITHER DOE VVE KNOVV ANY GROUND OR REASON TO EXEMPT KINGS FROM HUMANE JUSTICE. *It is a maxime in the Civil Law,* * That of right every man should be judg'd by such Laws as himself hath practised against others.

* Si quis ff. quod quisque Juris, &c.

Thirdly, What I have spoken about Professors, *I have plain enough expresst my meaning. I only intend* Backsliders, *who by their* Covenant-breaking, Hypocrisie, and Falshood, *have made the Profession of Religion to stink among the Nations. It pleased the Lord (through his Grace) to inable me to hold forth a* pu'lick Testimony against the Prelats, *but never was the great Name of God, his Gospel and Kingdom, so much concern'd in that* Controversie, *I mean, between the* Non-conformists *and* Conformists, *as it is at this day between the Lords* VVitnesses *and the* Second Apostacy. *The higher a thing is lifted up, and then hurled down, the more it is wrong'd and hurt thereby. The* Bishops *never lifted up the work of* REFORMATION *in Church or State; they were Professors that did it; and to shew their*

spight

ſpight to it, and that they might wound it, and wrong it the more, when they had raiſed up the Good Cauſe of God, and the iutereſt of the Nation, *as high as they thought would ſerve their* OWN TURN, *down they threw it with both hands, hoping it ſhould never riſe again. It is but a little which I have ſaid, to that (I beleeve) will be ſaid: for indeed the* bottome of the Apoſtacy *will not be touch'd, till things be put more home,* (*as* Nathan *did to* David) THOU ART THE MAN; *that is, particularly to name them, and to ſet down their falſhood and treachery, and what wages and hire ſome have had for ſerving the luſts of men.*

It was a crime laid to Silicius, Victoria per avaritiam fædata, *he diſcredited his victory by his Covetouſneſs: this needs little application. Alas! what credit have they now by oppoſing the Prelates! doe not the people generally ſay (and not without cauſe) it was to have the* Biſhops *power in their own hands; and having gotten it, are as inſolent and proud, and for covetouſneſs a thouſand times worſe then they? The ſordid covetouſneſs of theſe men, cauſed one to deride them*

Whitlock, Observ. p. 358, 359.

thus: Our Protestant Jesuites care not for converting the Indians that have no gold; they know how to interweave the pretence of Gods interest with their own, and therewith to advance all their designes. Indeed these Jesuites carry not the Gospel into any beggerly Region; spring a mine, and then if you will set up a pulpit, and shew them gold there, they will barter salvation: otherwise, no penny, no pater-noster. *Again*, Our Fishers angle for no fish, but such as have money in their mouths; they will only fish for such as contribute to their superfluities. Bad times (*saith he*) when he that will not be a knave, must be a fool.

Fourthly, When I consider what famous testimonies the LORDS-WORTHIES *have left behind them of their faithfulness and great zeal unto the glorious cause of Christ, not only speaking against the corruptions and abuses of their times: (For had they done no more, what had we known now of the Hypocrisie and Apostacy of Professors then? but have left behinde them (in white and black, as we say) Living Monuments of their Love to God and his people.*

people. Truly this takes very much with me, and exceedingly condemns the neglect and backwardneſs of this age. I am thinking many times when, an AFTER-GENERATION *ſhall hear of this* Second Apoſtacy, *and how far it exceeds the former, in breaking Oaths, Vows, and Ingagements, and the name of God and Religion more diſhonored by* Church-members, *and* Church-Officers, *and other* Profeſſors, *then ever before in any age; how ſtrange it would be to them, and admir'd, if nothing ſhould come to their hands from us, as there doth to our hands from the* Witneſſes *before us.*

Beſides, I am now an old man, *and expect every day to lay down this* earthly Tabernable; *it will be therefore ſome comfort to me, whenſoever my* changeing coms, *that I have left a* PUBLICK TESTIMONY *againſt this* preſent Apoſtacy, *as formerly I did againſt the other: and howſoever I bleſs the Lord that hath kept my feet out of the* SNARE *of both, yet this I ſhall leave behind me under my hand,* i. e. The Free Grace, and Goodneſs of God, hath more abundantly appeared towards me, in preſerving me a poor worm, from this Laſt

A-

Apostacy, then from the former: not onely because of the two, I take the Last to be the worst; but because the later hath in it much more of the depths of Satan then the former had. *As for their jeerings and* reproachful speeches, *I pass them by: such things are not new with me; the* Bishops *and their* Creatures *used them: yet thus much I must say for the* Bishops, *which I cannot say for them, so far they shewed us* FAIR PLAY, *not to imprison us, nor banish us, till they had told us the cause, and heard what we could say for our selves; yea, and would seem to be very pious and charitable in taking great paines with some of us, to bring us out of our errours, (as they cal'd it:) but I have found no such* piety or charity *with these men, for I have been banished now almost* two years, *but never to this day knew the cause of it, neither hath there been any thing laid to my charge. I shall not speak of the sad calamity which they have brought since upon my Family, by the death of my dear wife and daughter. Again, for the* Bishops, *this I may say further, for many of them (I think the*

most

moſt part (when they baniſhed any of us or caſt us into priſon for Non-conformity) *they thought they did well, and did God good ſervice in it. Thus they were like* Saul *before his converſion, they did things* ignorantly in unbelief: *But for men to perſecute the people of God for no other cauſe, but becauſe they reprove them for their hypocriſie and falſhood, (and they know in their own conſciences what is ſpoken is very true) of ſuch men we cannot have the charity which we had of the* Biſhops. *Indeed they are like* Saul *too, but it is another* Saul, i. e. *that* Saul *which perſecuted* David, *ONE who knew he did not well in it, but acted againſt his light and conſcience.*

Fiftly, But one word more to you Mourners in Zion: *I am very ſenſible that many of the Lords people have other thoughts of the TIME then I have, and do think I am miſtaken concerning the period of the one thouſand two hundred and ſixty years. Indeed to know what I do (in reſpect of ſo many good men diſſenting from me) would very much diſcourage me from ingaging again in the ſame thing; but that I have more encouragement TO HOLD FAST then I think*

meet

meet to express: I know whom I have believed, *in him I trust, and will trust, and do know I shall not be ashamed of my hope.* What David *prayed for, is a great strengthning to me*; Be surety for thy Servant for good: let not the proud oppress me. *Humbly be it spoken, I do believe he will answer for me, and defend me.* Because he hath set his love upon, therefore will I deliver him.

Psa. 119. 122.

Psa. 91. 14.

Lastly, I desire in the Spirit of meekness *to commend these few things to all the faithful of the Land.*

1. *Howsoever I shall discourage none (but rather encourage them) to keep close to all* Christs Appointments; *yet to be watchful that their affections run not out after any form or particular* judgment; *but that the great cause of Christ and* Zion *may still (if possible) have most weight upon their hearts.*

2. *You that know what it is to watch, now* double your watch, stand (*with the prophet*) upon the Tower, *and go not off day nor night: If there be any noise or stir in the night, who first hath knowledge of it? not such as are gone to bed, or fallen asleep, but are up, and waking, and watching to hear what is do-*

Hab. 2. 1.

ing. *Methinks I hear the* ſound of a going in the tops of the Mulberry-trees: *There is ſomething already ſtirring*, A ſound of abundance of rain. *Now the Lord keep us watching one hour: the viſion is ſpeaking*, and the wiſe ſhall underſtand. 2 Sam. 5. 24. 1 King. 18. 41.

3. *Where you ſee moſt of God, moſt plainneſs, truth, faithfulneſs, and endeared love to the intereſt of Chriſt and his people, rather cloſe there, then upon the account of* one-neſs *in ſome opinion or judgment. You will ſee ſhortly, that ſome will be lay'd aſide, notwithſtanding their opinions, when others will be choſen and taken, for the abundance of their integrity and ſingleneſs of heart.*

4. *Labour to experience the power and leading of the Spirit: it is very dangerous to reſt in any thing that comes from the Creature, till you have the witneſs of the Spirit, which is not fleſhly, heady, or empty, but powerful, inwards, and abides, and ſettles the ſoul:* In thy light ſhall we ſee light, *and no where elſe, let them pretend never ſo high Attainments.* Pſal. 36. 9.

5. There is a path which no fowl knoweth, and which the vultures eye hath Job 28. 7, 8.

hath not seen. The Lyons whelps have not troden it, nor the fierce Lyon passed by it. *Why may not this be the*
Isa.42.16. *way of which the Lord speaks*, I will bring the blind by a way that they knew not: I will lead them in paths that they have not known? *Surely Gods leading his friends into his* COUNCEL-CHAMBER, *where he shews*
Jer.33.3. them great and mighty things which they knew not, *is an* untrodden path. *A Soul may be in the* Chamber of presence, *yet not be in the* COUNCEL-CHAMBER. *We may experience much divine love, and taste sweetly and largely of* Free-Grace, *and yet not be brought where his great secrets are broken open. But I shall not speak of this, for it is too* wonderful. *But who think ye are the persons whom* Jehovah *leads into his* COUNCEL-CHAMBER? *verily*, the poor and the maimed, and the *halt and the blind*; *such as he gathers up in* the high-ways and hedges; *a people lying at his foot stark naked: have no parts, no abilities, no understanding or judgment*; *altogether and every way helpless*, *so that if they have any light, it is from the Lord: for*

in

in themselves they are sure is nothing but darkness. That which I aym at is, to perswade Christ's Little Flock *in all places to renounce their own reason, judgment and understanding, and to be poor, blinde and naked worms, in the high ways and hedges: for such now will be taught of God, in things appertaining to the Times and Kingdom.* Blessed art thou Simon Bar-jona, for flesh and blood hath not revealed it unto thee, but my Father which is in Heaven. Mat. 16.17

I shall say no more: But PRAY, PRAY for this poor worm, that I may finish my course with joy: *Indeed this I earnestly beg of all the Saints every where, who am through grace preserv'd, to be*

Your Brother and Companion
in tears for Zion, beleeving the
day of her inlargement
is BREAKING:

JOHN CANNE.

ERRATA.

Reader,

THere are the more faults, becauſe the *Author* ſaw very little of the Book until it was printed: Beſides others, thou art deſired to correct theſe.

¶ Page 22. l. 20. for *theirs*, read *their anſwer*. p. 58. l. 27. *onely*, leave out. p. 65. l. 16. for *ſay they*, r. *they ſay*. p. 101. l. 4. for *him*, r. *them*. p. 143. l. 16. for *his people*, r. *ſuch people*. p. 153. l. 13. for *begon*, r. *begin*. p. 169. l. 26. for *neer*, r. *never*. p. 175. for *more*, r. *man*. p. 195. l. 13. for *thumming*, r. *mumming*. 244. marg for *Truth with Time*, r. *Time of the End*. p. 252. l. 23. for *would*, r. *wilt*. p. 294. for *ſtokels*, r. *ſickles*, p. 296. l. 8. *ſtrong*, r. *ſtranger*.

The Time of Finding.

Psalm 32. 6. *For this shall every gracious Saint pray unto thee at the time of finding.*

CHAP. I.

At what Time the Lord will be found of his Praying-Saints.

First. IT is a Time of finding, *When the Lords people are prepared for mercy,* that is, thorowly humbled, reformed, shaken off their dust, and have cleansed themselves of all filthiness of the flesh and Spirit. The (a) Israelites were *twenty yeers lamenting after*

The Times of finding, 1. *when Saints are prepared for mercie.*

(a) 1 Sam. 7. 2.

ter the Lord. In this long time no doubt, they prayed and fasted often, yet was not *the Lord found*: neither had they *found* him afterward, had not *Samuel* took them off from a cold, formal, halting, and half seeking of him, to a right humbling and reforming indeed. The vessel must be very pure and clean, before we will pour precious liquor into it: See *Iam.* 4. 8, 9, 10. when had *Manasseh* a *Time of finding?* (*b*) the Text saith, when he *humbled himself greatly before the God of his Fathers.* What is the reason that many pray, cry, weep, &c. and yet *no time of finding?* the Lord sees they are not humbled enough, and so not fit enough for mercy.

b 2 *Chron.* 33. 12, 13.

And in truth it is a singular favor of God, not to give men the *great things* they ask, before they are *prepared* for them; for should they have them before they are truly humbled, and *purely purged from all their dross and tin*, they would make very ill improvement thereof. As suppose a father should put a great estate into the hands of a little childe, what pitiful work would he make

make in the misspending of it? I have thought many times, what *mercy* it was, that in the time of the *Little Parliament*, the Lord gave us not the things which we then desired; for had we received them, they had been in our hands, before we were meet for them; and so instead of honoring God, we should (as *Iames* (*c*) saith) have *consum'd them on our own lusts.* [c] *Jam.* 4. 3.

When I consider what Gods people are (at least many of them) and yet what they would have, I cannot better liken them, then to a man that hath a plaister or salve at his side; because he feels it smart, and puts him to sore pain, he intreats the *Physician* to take it off: but what saith the *Physician*? my friend, you must be patient, there is a great deal of corruption and rottenness behinde, which must be fetch'd out, before the plaister can be remov'd. What is now our cry, and dayly complaint? *Oh that the Lord would take the plaister off, remove the yoke from our necks, spoyl the spoyers, and them that have dealt treacherously, call forth his sanctified ones to execute the judgment written.* But

what ſaith the Lord? My dear children, be patient, quiet, contented; I am wiſer then you, and know beſt what is to be done; there is ſome *corrupt matter*, ſome *rottenneſs*, which muſt be purged, before I can grant your deſire: I muſt firſt bring away your covetouſneſs, ſpiritual-pride, cenſoriouſneſs, paſſion, *&c.* then will I ariſe for *Zion*, and *reſtore comfort to her mourners.*

The ſins of the *Amorites were full* at the end of the 430. *years*, then came in (*d*) the *fourth generation*; yet it was *forty years* after, before they came into the *Promiſed Land.* For howſoever the time (as I ſaid) was expired, as to the *Iniquity of the Enemies*, that is, they were * *ripe for judgment*; yet the Lords people not being *prepared for the promiſed bleſſing*, fell ſhort of it many yeers: The like may be ſaid of things now, *the time and times, and dividing of time*, which (according to (*e*) *Daniel*) the *Little Horn* is to have, may be already expired, and his *iniquity full*, and ſo ripe for cutting down; nevertheleſs *the Saints of the Moſt High*, not being prepared *to take many his Dominion*, and poſſeſs

d *Gen.* 15. 16.

* *Numb.* 14. 9.

e *Dan.* 7. 25.

possess the Kingdom, there may be some yeers (after *the three years and an half* are expired) before he be destroy'd, and his *body given to the burning flames*; not but that * the time may be ended (*viz. the three years & half*) & the *little Horn* ripe for judgment; but the Saints are not *PREPARED* for such a dispensation.

* *Namely in June 1*

We read that in all *Jehoshaphats* reign, (f) *the high places were not taken away*; and the reason is given, *for as yet the people had not prepared their hearts unto the God of their fathers*: as if he should say, As other abuses and corruptions were removed, so had these *high places* been also, but that the people were not enough humble, holy, sincere, to receive such a mercy: the like may be said of the *high places* remaining with us, as the *carnal-ministry, Tythes, Tryers*, the *corrupt Law*, &c. these (*Gilulim*) *filthy things*, would soon be taken away, were Saints prepared to meet their God in his judgments. See *Psal.* 81. 13, 14, 15, 16. It is with Christ and a soul seeking him, as between the load-stone and iron: if there be any dust or filth that sticks to the iron, the

(f) *2 Chron.* 20. 33.

stone refuseth to close with it, she will not be touch'd, nor touch where there is foulness; but take off the filth, and let the iron be clean, then they sweetly close together: so is the Lords heart open, and his arms abroad, to take into his bosome such as are pure and clean in heart, have no defilements upon them, are pure vessels, (*g*) *meet for the Masters use, and prepared unto every good work*; here the Lord will command the blessing, even the blessed *TIME OF FINDING.*

g 2 Tim. 2. 21.

2. *When the Saints have nothing left them for help but God.*

Secondly, It is a Time of Finding, *When the Faithful have nothing left them for help, but the Lord only.* *MANS EXTREMITY IS GODS OPPORTUNITY.* The Tide (you know) turns, when the water is lowest; would yee know the time of the *Lords turning* and *returning* to his Church and people? It is at *low water*, (*h*) when *he seeth that their power is gon*, and there *is none shut up or left*: (*i*) when *their soul is melted because of trouble, and are at their wits end. Then* (*crying unto the Lord*) *he bringeth them out of their distresses: he maketh the storm calm,*

h *Deut.* 32. 36.

i *Psal.* 107. 27, 28. *see also* v. 3, 5, 12, 13.

and

and bringeth them to their desired haven.

Among men, to plead poverty and want, experience shews it signifies very little: should a poor man goe to a merchant, and tell him nothing but of his nakedness and misery, this would not prevail with him for clothing and other relief; but with the Lord, no better argument to *speed*, then to spread *miseries and wants* before him. Hence the Saints usually in their prayers have mentioned their *DISTRESS*, as a *great reason* to move the Lord unto pity: thus did *Iehoshaphat*, (k) *O our God, wilt thou not judge them? FOR we have no might, neither know we what to do.* So *David* (l) *Have mercy upon me, O God, FOR I am weak: O Lord heal me, FOR my bones are vexed.* Again, (m) *Bow down thine ear O Lord, hear me, for I am poor and needy.*

k 2 *Chron.* 20. 12.

l *Psa.* 6. 2.

m *Psa.* 8. 2. & 109. 22, 23.

And for our encouragement herein, the Lord hath promised that it shall be *A TIME OF FINDING*, when (n) in *trouble we call upon him.* (o) *He will be a refuge for the oppressed, a refuge in times of trouble*; (p) *he will regard the prayer of the destitute*, (or, naked shrub)

n *Psa.* 50. 15.

o *Psa.* 9. 9.

p *Psa.* 102. 17.

Isa. 41. 7. *and will not despise their prayer.* (q) *When the poor and needy seek water, and there is none, and their tongue faileth for thirst, I the Lord will hear them, I the God of Israel will not forsake them.* The poor woman that had *the issue of blood twelve yeers,* and in that time (r) *had spent all* 1 Mark. 5. 26, 27 *that she had on physicians,* when she came to Christ in *that extremity,* was it not a *time of finding?* the Text saith, *Straightway the fountain of her blood was dried up, and she felt in her body, that she was healed of that plague.* And indeed her case is much like *Ours*; she came not to Christ, *till all was spent.* As long as we had a *Parliament*, a *Councel* of *States*, an *Army*, a *Generals*, &c. we too much rested on them, as our *Saviors and Deliverers*: it is therefore well for us, that *Iehovah* hath broken these *Egyptian reeds*, and that we have at present none in Heaven nor in Earth but Jesus Christ to trust in; for now we may confidently expect *A TIME OF FINDING.*

When Christ saw that those who had continued three days with him in the wilderness, (f) *had nothing left,* he took

f Mat. 15. 32.

took compassion on them, and fed them by a miracle. Again, when he was at *Nazareth* preaching in the *Synagogue*, he needed not to have been led from thence (*t*) unto the *brow* or *edg of the hill*, he might have escaped long before; but he would suffer the enemy to go so far, to shew, that it is his time to work deliverance for his people, when they seem to be in the greatest danger. *Is there nothing left?* no *Parliament, Councel, Army, Navy, General?* Have (*u*) *all Zions friends dealt treacherously with her, and become her Enemies?* Is the *GOODOLD CAUSE* brought to the *brow of the hill?* Then lift up your heads ye *naked shrubs* every where; now *pray, pray, pray*; you are come to *the Finding time*, and the *mount where God will be seen.*

t Luk. 4. 29.

u Lam. 1. 2.

Thirdly, It is a Time of Finding, *When the enemies of Zion are at the highest*, that is, Tryumph and insult as if all were theirs, and that they shall see sorrow no more: (*x*) *the wicked boasteth of his hearts desire*: that is, perceiving his designs and actions to prosper by hypocrisie, apostacy, falshood, &c.

3. *When the Enemies of Zion are at the highest.*

x Psa. 10. 3.

he

he glories in it, and thinks now, that neither God nor man can reach him:
y Psa. 119. 119. (y) *Thou putteſt away* (ſaith David) *all the wicked of the earth like droſs:* the *ſcum* or *droſs* when it is upmoſt and covers the liquor, then it is taken off and thrown away; ſo when tyrants and perſecutors have Saints under them, make account to wear them out by cruel uſage, and cry *victory, victory*; then coms the revenging hand of God upon them, & treads them as dung under his feet. Thus was the Lord found of good
a Iſa. 36. 13, 14, 15. & chap. 37. 10. *Hezekiah*: note (a) the meſſage which *Rabſhakeh* brought to him from his maſter, and what was in the *letter* which *Sennacherib* ſent him, *Let not thy God in whom thou truſteſt deceive thee: hath any of the gods of the Nations delivered his land out of the hand of the King of Aſſyria?* Oh the height of this *filthy ſcum*! but how did the Lord meet with him? not onely in giving a wonderful deliverance to his people, but by deſtroying his Army, and the blaſphemer alſo. Thus likewiſe it was with (b)
b Exod. 15. 9, 10. c Eſth. 5. 6. d Act. 12. *Pharaoh*, (c) *Haman*, (d) *Herod*, &c. and in our time with the *King* and *Biſhops*,

hops; when they were highest in pride, pomp, and insolent practises against the Lord, his cause and people, he cut them off *with a witness*: and the like may we expect upon those, who domineer, hold up their heads and look big, (e) *Who is the Lord that I should obey his voyce?* (f) *Bow down, that we may go over.* (g) *Whoso falleth not down and worshippeth the golden Image, shall the same hour be cast into the midst of a burning fiery furnace.* But whereunto may I liken such men, and others following their steps? to nothing fitter, then to a boil or botch when it is swoln big, and risen high, then it breaks; and what follows? rottenness and stink: Are they swoln big, and risen high in power, *titles*, places? *&c.* it is a sign they will break the sooner: and as the waves of the sea after their *lifting up* and *roaring* a while, leave behind them nothing but mire and dirt; so when the Lord shall cut them off, what then will remain? but the infamous memory of their former Apostacy, hypocrisie, and lies? It is truly my opinion, were Gods people as fit for mercy, as their enemies

e Exo. 5. 2.
f Isa. 51. 23.
g Dan. 3.

are for judgment; were they as low in humiliation and Reformation, as they are high in pride, blasphemy, Atheism, we should soon see *a vial powred out upon them.*

h *Jer.* 12. 1, 2, 3. That place (*h*) in the *Prophet*, methinks notably agrees with our time. *They are all happy that deal very treacherously.* But how doth he describe them? *Thou art near in their mouth, but far from their reins.* As the water-man in his boat, rows one way, and looks another; so these professe great things, and talk much of God and his ways, but in their practises and actions, are most vile and wicked: what follows? *Prepare them for the day of slaughter.* When the beast is fat and ful flesht, then the butcher knocks him down. We know now well enough, why the Lord hath suffered the *Apostates* to enjoy such *fat pasture*, *viz.* the very pastures (or places) which fatted other beasts before them, it was (as (*i*) the Prophet saith) that they might *be filled, and their heart exalted*, and so made fat, and fit for slaughter. (*k*) *It is time for thee O Lord to work, for they have made void thy*

i *Hos.* 13. 6

k *Psal.* 119. 126.

y Law. He doth not ſay, *It is time,* &c. becauſe they ſpeak againſt thy law, ſlight it, and regard it not; but, *ave made it voyd*: ſignifying, when hen are grown to ſuch a height of wickedneſs, as the Laws of Chriſt are deſtroyed by them, his cauſe and intereſt thrown down to raiſe themſelves, righteouſneſs and truth made voyd, to ſet up oppreſſion and falſhood; then indeed it is *high time for the Lord to work*, yea, and then is the *TIME* in which he wil be *FOUND* of his faithful ones, hungring and thirſting after righteouſneſs.

Fourthly, It is a Time of finding, *When SEEKERS make Ieſus Chriſt their ALL*: all their hope, ſtay, and truſt, and can truly ſay with the prophet, (*l*) *Whom have I in Heaven but thee? and there is none upon Earth that I deſire beſides thee.* If we diſcern ſuch as will not truſt in us, but love to ſtand upon their own ground, we leave them to themſelves, to ſhift as they can: as on the contrary, the more we ſee our ſelves truſted to, the more we take care for them. When the Lord ſees a poor ſoul

4. *when Saints make Jeſus Chriſt their all.*

(*l*) *Pſ.* 73. 25.

soul gives up *ALL* to him, leaves his *case* wholy with him, *depends* altogether upon his power, goodness, faithfulness, as he delights to see his children in such a frame, so they may be sure, he will take care for them, and it shall go well with them. (*m*) *In my distress* (saith David) *I called upon the Lord, and cryed unto my God: he heard my voyce out of his temple, and my cry came before him, even into his ear.* But when did *David* cry, and *found* the Lord thus good to him? (*n*) after he had made him *his rock and his fortress, his strength, his buckler, the horn of his salvation, and his high tower.* A man that stands upon a *rock*, when he hears the sea roar, and the waves violently beating against the *rock*, all this puts him not into any fear, for he knows where he is; to wit, out of danger: so it is with every *gracious Saint*, he is beyond the reach of men and Devils, no adversary power can hurt him. I do remember what I was once told by a good old man, a * *Nonconformist Minister* dwelling nigh me: a neighbor of his being in prison for witch-craft, he went to visit him,

m *Psa.* 18. 6

n ver. 2.

* *Mr. Pateman dwelling at Mosley neer Brimmingham.*

him: this wretched man confeſt to him, that he had hated him a long time, and ſought to do him miſchief; and for this end, there was a compact between the Devil and him, to deſtroy him; the witch ſpoke often to the devil for to haſten their deſign: now the devil told him, he had ſeveral times attempted it, but could not effect any thing; and gave this for the reaſon, becauſe he found him ſtill either in prayer and communion with God, or had commited himſelf into the Lords hand. This I mention, becauſe I had it from the mans own mouth: and what may we learn from it? how ſafe and happy they are, who make Chriſt their *ALL*: It is not Satan, nor any of his curſed *imps* and *inſtruments* that can harm them: (o) *If God be with us, who can be againſt us?*

That people truſting in Gods ſhall have *A TIME OF FINDING*, appears in the example of the (p) *Rechabenites*, (q) *Aſa*, (r) *Iehoſhaphat*, (ſ) *Ebed-melech*; ſo (t) *David* aſſerts it often. But what was the reaſon that the Lord would not be *found of Saul*, (u) *nei-*

o *Rom.* 8. 31.
p 1 *Chron.* 5. 20.
q 2 *Chron.* 14. 11, 12.
r 2 *Chron.* 20. 12, 17.
ſ *Jer.* 39. 17.
t *Pſa.* 17. 7 & 91. 2, 3, 12, 13, 14

u 1 Sam. 28. 6. (u) *neither by Dreams, nor by Urim, nor by Prophets? He had rejected the Lord,* and would not depend upon him, but would do what seemed right in his own eyes: hence being left of God, he runs to a witch, to the Devil, to any thing. How comes it to pass that some men make *Soldiers* their *Saviors*? their dependence is on the arm of flesh; *viz. Ahithophels, Machiavels, Cardinals, Atheists*: doubtless they see the Lord God hath forsaken them, for their abominable hypocrisie; and therefore being left of God, they are necessitated to make the best shift they can. In a sore famine, when wholsome meat cannot be had, people will eat dogs and cats, rats and mice, yea, and worse things too, rather then starve: many at this time are under a great famine; the Lord they cannot *finde*, and therefore to keep themselves from *starving*, they will make use of any *unclean thing*; steal, murder, swear falsly, and make lies of all sorts and sizes their refuge.

x Psal. 73. 28. *David* saith (x) *It is good for me to draw neer to God*: and he gives the reason: *I have put my trust in the Lord God*

God; that is, I may be assured by *seeking* to *find him*, having made him my hope and confidence alone: but saith he, (*y*) *Thou hast destroyed all them that go a whoring from thee.* What is it to *go a whoring from God?* I answer, To cast off his work and cause, turn with the dog to the vomit, and trust in lying vanities. I have read of a Tyrant, by his cruelties had so displeased the people, as he would not trust himself with men, but committed the guard of his body to dogs: some men by their *SPIRITUAL WICKEDNES IN HIGH PLACES*, do bring themselves into such a *Case*, God nor good men they dare not trust, having so highly displeased both; but rather confide in dogs, swine, foxes, wolves, as the Scripture terms wicked men.

(*y*) ver. 27.

5. *When the enemies of God are plotting mischief against Christ his interest and people.*

Fifthly, It is a Time of Finding, *When the enemies of God are plotting mischief against Iesus Christ, his interest, and people.* Thus the *Israelites found* him, when *Pharaoh* sayd, (*a*) *Come, let us deal wisely with them.* So afterwards when *Haman* took crafty counsel against them, you know how the

(*a*) Exod. 1. 10. & 2 23, 24.

proud tyrant was taken in the pit he had dig'd for others: so again, when (*b*) *Herod* had design'd the taking away of *Peters life*, the Lord so graciously answered the prayers of the Church, as *Peter* is not only inlarged, but the bloody wretch a little after miserably perisheth under Divine wrath. According to that saying, (*c*) *The righteous is delivered out of trouble, and the wicked cometh in his stead.* As some fishes are taken whilst they are making snares, and in the very traps and gins which they lay for others; so persecutors very oft, as they are plotting mischief, and at work, are trapt in their own wickedness.

b *Act.* 12. 1, 2, 3.

c *Prov.* 11. 8.

Julian the Apostate had a design at his return from the *Persian wars*, to have sacrificed the blood of Christians to his *Idol gods*. The like plot had the *Constable* of *France*; after the taking of *St. Quimin*, he vowed to destroy *Geneva*: now howsoever their designs took no effect, yet the Lord's did against them, for he gave them their own blood to drink, and so sav'd his people. He that moves the week of candle with his

his finger, mends the light, but burns and blacks his fingers: certain it is, the crafty plots of Gods enemies, have very much profited the Saints, though it have been to their own ruine.

And many of *Christs little flock* can speak it by experience, since the *Last plotters* came up, the Lord hath been very good to them, and they have *found* him more sweetly, and *heart-feelingly* then ever in their lives before. It was the speech of an honest man, being pitied that he had so bad a wife; Oh, said he, she is a good wife for me, she brings me often upon my knees, and to sighings and mourning before the Lord. In such a sence may many of the Lords people say, Whereas *hypocrites reign*, truly it is good for us; we should not be so often with our God, and pour out tears day and night, nor have such *times of finding*, did not these (d) *plowers plow upon our back, and make long their furrows.* d *Psal.* 129. 3.

In great mens *kitchins* there are certain *scullions*, to rub spits, and make clean the dishes; and howsoever they are black and foul themselves, yet they

are of neceſſary uſe, to have the veſſels meet for ſervice: what a great deal of filth and dirt hath the Lord lately remov'd from his *little remnant*, by his *kitchin-drudges?* of a truth, they were not half ſo fair, pure and lovely, ſome
c *Pſa.*52.1 few years paſt, as they are now. (*e*) *Why boaſteſt thou thy ſelf in miſchief, O mighty man?* This may ſerve to take down the pride of Tyrants, and *inſulting hypocrites*; for what are they? (though *Emperors, Kings, Princes, Protectors, &c.*) if they perſecute the *witneſſes of Ieſus*, for ſpeaking againſt their wicked ways, but as Chriſts *SKULLIONS* and *DISH-CLOUTS*, to wipe off the duſt and filth from the Saints, that they may be *meet for the Maſters uſe.*

When it was told *David* that *Ahitophel was amongſt the Conſpirators with Abſalom*, he knew then there would be deep and deviliſh plotting againſt him; and therefore preſently cries out,
f 2 *Sam.* 15.31. (*f*) *O Lord I pray thee, turn the counſel of Ahitophel into fooliſhneſs*: and
g 2 *Sam.* 17 14, -- 32. here *David* had a *time of finding.* (*g*) For *Ahitophels* deſign is not only fruſtrated, but the *traytor* himſelf, (as a juſt

juſt reward for his villany) for very ſhame hangs himſelf: from hence this may be gathered, when we underſtand there are any wicked deſigns ſet on foot againſt the *Kingdome of Chriſt*, (whereof *Davids Kingdom* was a type) we muſt pray earneſtly to God for the confuſion thereof, it being then a TIME OF FINDING.

Sixtly, It is a time of Finding, *When Saints are BOLD-BEGGARS, and will take no nay, or denyal at the Lords hand.* (h) *The effectual fervent prayer of a righteous man, availeth much.* A mother ſometimes refuſeth to give her breaſt to the childe, though he ask it; but if he beg it with tears, cries, ſhrieches, ſhe cannot but grant it: ſuch was *Iacobs* ſeeking the bleſſing, (*i*) *I will not let thee go, except thou bleſs me.* But how did he hold the Angel? (*k*) *He wept and made ſupplication unto him.* As if he ſhould ſay, I am reſolv'd never to ceaſe weeping and crying, here will I abide in mourning and bitterneſs of Soul, till I am bleſt. (*l*) *Let me alone,* ſaith *God* to *Moſes*: In which words we have not onely a condeſcention of

6. *When Saints are importunate beggars, and will take no nay at Gods hand.*

h *Jam.* 5. 16.

i *Gen.* 32. 26.

k *Hoſ.* 12. 4

l *Exod.* 32. 10. *Deut.* 9. 14.

divine Grace unto the cryes and tears of the Godly, as if the Lords hands were to be disposed by their prayers; but *Moses importunity*, as if he would not let go his hold, except his suit were granted. A man under a tree may reach some fruit, but if he clime up, and get to the top, there he shall have more fruit; and better fruit, riper, sweeter, larger. That prayer may *AVAIL MUCH*, it must be more then common or ordinary, *strong crying, and without ceasing.*

(m) *Jam.* 5. 17, 18. It is said of *Elias*, (m) *By his praying, he did shut and open Heaven*: But how prayed he? *earnestly*, saith our Translation; the * Text hath, *He prayed a Prayer*, or, *in praying he prayed*; so that there is *single-praying*, and *double-praying*, and they have theirs accordingly. (n) *There is none that calleth upon thy name, that stirreth up himself to take hold on thee.* These people are not blam'd so much for not praying, as for not putting forth themselves in prayer; they should (like *Iacob* and *Moses*) have taken fast hold on God, and never have left off weeping

* Προσευχῇ προσηύξατο.

(n) *Isa.* 64. 7.

ing and crying day and night, until their ſupplications had been granted: as an *Arrow* fals ſhort of the mark, when the *Bow* is not well bent, the *Arrow* drawn up to the head, and delivered with ſtrength: So our prayers oft-times *fall ſhort of anſwer*, becauſe we do not (*o*) *preſs hard after God*, (p) *take him by violence*, follow him from place to place, and not let him go, till *he* (q) *cauſe his ear to hear*.

o *Pſa.*63.8
p *Mat.*11. 12.
q *Pſa.*10. 17.

This our Savior in one of his Parables notably ſhews, (r) *Though he will not riſe and give him, becauſe he is his friend, yet becauſe of his importunity, he will riſe and give him as many as he needeth.* The word rendred *importunity*, is properly * *impudence*; and it hath this meaning, Though among men it would be thought too much boldneſs and *impudence*, for a man not to be ſaid nay; yet the Lord is ſo far from diſliking it when it is his own caſe, as he would have his children to force (as it were) a grant from him: the like we have in the *importunate widow*. (ſ) *Shall not God avenge his own elect, which cry day and night unto him*,

r *Luk.*11.8
* Ἀναίδεια
ſ *Luk.*18.7 8.

him, though he bear long with them, I tell you he will avenge them ſpeedily. Methinks this *bearing long*, and *avenging ſpeedily*, will not well accord, unleſs we take the ſence thus: When the Lord ſhall raiſe up a poor deſtitute remnant, who (like the *widow*) will never ceaſe weeping and crying to him, then he wil ſuddenly come forth to pour out the vials upon the *Little Horn*, the *laſt Apoſtaſie*, *Babylon*, though formerly he kept ſilence a long time. I queſtion whether that in the Prophet be yet fulfill'd: (t) *I have ſet watchmen upon thy wals O Ieruſalem, which ſhall never hold their peace day nor night; ye that make mention of the Lord keep not ſilence, and give him no reſt, till he eſtabliſh, and till he make* Jeruſalem *a praiſe in the earth.* As things when they come neer their Centre, move more ſwiftly and ſpeedily then before; It ſeems to me, neer or about the breaking forth of the *Great work in the laſt dayes*, there will be a people ſo ingag'd for *Zion*, that they will make it their whole work to mourn and weep before the Lord, never ceaſing till he *break the*

t *Iſa.* 62. 6, 7.

Hea-

Heavens and come down. (u) *Assoon* u Isa. 66. 8
as Zion traveled, she brought forth her Children. I think indeed, when the Lord shall put such *Travels* and *Birth-pangs* upon the hearts of his people, as that they will give him no rest, but mourn like *Doves* perpetually before him, and make it their meat and drink day and night; we shall suddenly see the Lord bringing the Rod of his strength out of *Zion*, and to work terrible things in the Earth. A Blessed *TIME OF FINDING.* (x) x Rev. 22. 20.
Amen: even so come Lord Iesus.

CHAP. II.

when there is no Time of Finding, though the Lord be sought with tears.

FIrst, *When men* (*like* Esau) *for light things and vanities, most prophanely give up great Priviledges.* Of *Esau* it *when the Lord will not be found.*

1. *When men give up great Priviledges for vain things.*

is

a *Heb.*12. 16, 17. is said, (*a*) *for one morsel of meat he sold his birth-right*: But what follows? *Afterward when he would have inherited the blessing, he was rejected; for he found no place of repentance, though he sought it carefully with tears.* There are three things in the History, which aggravate *Esau's prophaneness*, as to be sinful above measure.

1. The *great thing* which he lightly parted with, it was no less then *his Birth-right*: now the dignity of the *first-born* was very great, and many eminent priviledges it had. The *first-born* (b) were peculiarly *consecrated and given to God.* (*c*) Next in honor to their prents. (*d*) Had a *double portion* of the Fathers goods. (*e*) *Succeeded them* in the Government of the Family or Kingdom. (*f*) And likewise in the Administration of the *Priesthood*, and service of God: Yea, more, (*g*) It figured *Christ*, and (*h*) all true Christians, heirs of the *New Ierusalem.* All this (as if it had been nothing) he carelesly parted with.

b *Exod.*22. 29.
c *Gen.*49.3
d *Deut.* 21. 17.
e 2 *Chron.* 21. 3.
f *Numb.* 8. 14, 17.
g *Rom.*8.29
h *Heb.*12. 35.

i *Gen.*25. 34. But, Secondly, Not for the worth of it. The Text saith (*i*) *Iacob gave Esau*

Esau bread and pottage of Lentils, which was a kind of pulse much like to *fetches* or *small pease*, very course food: nevertheless so vile an exchange made he of his Heavenly dignity. *Naboth* upon (*k*) no terms would deliver up *the inheritance of his father to Ahab*: But this man *for one morsel of meat*, sels that which was far better.

(*k*) 1 *King.* 21.2,3.

3. When he had done all this, (*l*) *He rose up and went his way, and despised his Birth-right*: that is, he shewed no remorse, sorrow or repentance, for selling so precious a thing for so poor a price: he esteemed his *Birth-right* very little before, but now he sets it altogether at nought, as being glad he had met with such a *BARGAIN*, and sped so well.

(*l*) 1 *Gen.* 25. 34.

Verily, I think that blood is not more like blood, then *Esau* and the *Revolters* of this age are like one another. Neither since *Esau's* time till now, have any generation of men so *MATCHT HIM* in prophanes: and this I shall plainly demonstrate by the *Parallel*.

First, Let it be considered what they have

have sold: such a *Glorious Cause* as never was (I think) in the hands of men before. Not Civil-Rights and Liberties alone, but the *GREAT CAUSE* of God, the Interest of Christ and of his Kingdom, Laws, People. (*m*) *David* thought it was *honor* enough, if a man *might sit at the threshold of God's house*; that is, be in the lowest place and meanest service. In the late war he that was but a *common-soldier* to fight against Tyranny and Idolatry, truly, his place and service was very honorable: then how much more a *General, Colonel, Capt. &c.* besides, the Lord was pleased to honor them with the *Birth-right*, they were the *first-born*: I say, the first to have *brought the King home, and to set the Crown upon his Head.* What could have been done more to men!

(*m*) *Psal.* 84. 10.

But, Secondly, What have they sold their *Birth-right* for? Oh, It grieves my soul to think of it, that ever such a thing should be told in *Gath*, and published in the streets of *Askelon*, that it should be said among the Heathen, EMINENT PROFESSORS OF RELIGION

LIGION AND MEN PRETENDING GREAT THINGS FOR CHRIST AND ZION, HAVE SOLD THE GOOD OLD CAUSE FOR A MORSEL OF BREAD.

(*n*) *Consider diligently, and see if there be such a thing: Hath any Nation changed their gods, which are yet no gods? But my people have changed their glory for that which doth not profit.* We think those fooliſh in their trades, that ſhould loſe many peeces of gold, to have a little bad coyn. Let them look over their *Bargain*, what have they ſold, and what they have for it: Alas, their Courts, Titles, Parks, Pleaſures, &c. are all bad coyn, *Lentils*, meer vanity and lies, (*o*) *things that will not profit in the day of wrath.* But the *Cauſe* and *work* of God, which they unworthily have given up, had they been faithful to it, would have been *better to them then gold; yea, then fine gold, & all the things that men deſire, not to be compared to it.* It is reported that thoſe wicked Spirits (commonly called *Fairies*) having ſtolen the true child out of the cradle, do ſecretly convey

n *Jer.* 2. 10, 11.

o Pro. 11. 4.

and

and place in the ſtead thereof, ſo
changeling of their own: what truth
in it, I know not; but this I know
be true, the Devil hath dealt ſo wi
Apoſtates, by a cunning ſleight, h
hath taken the *true Child* from them
that is, *THE GOOD OLD CAUSE*
and hath left in the room of it a p
ſtarv'd changeling, here the buyer m
wel ſay, *It is naught, it is naught.*

3. Are they ſorry for what the
p *Jer.* 6.15 have done? do they repent of it? (p)
Nay they are not at all aſhamed, neithe
can they bluſh: but rejoyce, feaſt an
ſing, having made ſuch a *Bargain*. *Iu*
das after he had betrayed Chriſt, too
little pleaſure in the money which h
q *Mat.* 27. 3, 45. had for the Treaſon, (q) *He brough*
again the thirty pieces of ſilver to th
Chief Prieſts and Elders, ſaying, I hav
ſinned, in that I have betrayed innocen
blood. And he caſt down the peeces o
ſilver into the Temple, and departed, &c.
But theſe men have not yet ſo much
remorſe on their conſcience, for what
they have done: but the Courts, Ca-
ſtles, Titles, Power, &c. the *Money*
they had for the *Innocent Cauſe*, are the
things

things they glory in, and brag of. I might have mentioned the greedineſs of *Eſau's* appetite to the *diſh*; *that red, that red there, Gen.* 25. 20. The doubling of the word is to ſhew, his haſt and gluttonous deſire: the color and taſt ſeem'd ſo pleaſing and entiſing unto him. Whether *they* have not been *like a Lyon greedy of his prey.* Pſal. 17. 12. *Like greedy dogs which cannot have enough:* Iſa. 56. 11. let their own practiſe be witneſs.

But there is one thing wherein *Eſau* is more to be excus'd (if there may be any excuſe made for him) then ſome now; he lay under ſome neceſſity: (r) *I am* (ſaith he) *at the point of death, and what profit ſhall this Birth-right doe to me?* But theſe men could not plead *Eſau's neceſſity*, they were not ready to ſtarve, but had enough; and therefore their ſin was the more (*prophaneneſs* it may be call'd) to ſell ſuch a *Bleſſed Cauſe*, not only for ſo LITTLE, but having no need ſo to do. (r) Gen. 25. 32.

The Concluſion is, If *Eſau* for his prophaneneſs were denyed a *Time of Finding*, others then following his ſteps,

steps, and being as prophane (or more) may not expect to find it better in their own case.

2. *No time of finding for old Hypocrites, whose bones are full of the sins of their youth.*

Secondly, There will be no Time of Finding, *for old Hypocrites, whose bones are full of the sins of their youth* (f) and do continually seek to hide and cover them under religious pretences as fasting, praying, weeping, *&c.* An *old Hypocrite* is like a child born crooked; no earthly medicines can make him right and straight: or like to old cloth, which being rotten, will not bear the needle and thred, and therefore not to be mended. Some men through their long hypocrisie, are become as rotten as dirt; no hope of mending: for they have so accustomed themselves to play the hypocrites, by weeping, praying, *&c.* as (t) the *Blackmore may sooner change his skin, and the Leopard his spots*, then they cease from dissembling, and mocking God in religious duties. They who from their infancy are accustomed to take poyson in small quantities, do inable their stomacks to digest more, till by long custome and increasing the quantity, it becometh

f *Job* 20. 11.

t *Jer.* 13. 23.

becometh ſo familiar to their ſtomacks, that inſtead of poyſoning of them, they are nouriſhed by it. Thus it is with ſuch men who from their youth have uſed themſelves to hypocriſie and falſhood, and riſen by degrees; at length (ſpecially when they come to be old) their hearts are ſo hardned, and conſciences ſeared, as their hypocriſie is no poyſon, no trouble to them, but it turns to their nouriſhment, it feeds them like meat and drink, and they cannot live without it. It was a great ſin in *Iudas* to deliver his *Maſter* up into the hands of his enemies, the *Scribes* and *Phariſees*: but the ſin of *Iudas* had not been half ſo bad, if he had not ſo *hypocritically* betrayd Chriſt. (*u*) *He came to Ieſus, and ſaid, Hail Maſter, and kiſſed him.* So for any man to deliver up Chriſt in his truth and Cauſe, into the hands of his bloody enemies; *viz.* Prieſts, Lawyers, Papiſts, *&c.* under a pretence of Religion, and the honor of God; this comes neer the ſin (*x*) for which *there is no ſacrifice*: But of all *Hypocrites*, beware of the *WEEPING HYPOCRITE*, as the moſt dange-

u *Mat.* 26. 49.

x *Hebr.* 10. 26.

rous. Such a one was *Ishmael*, (*y*) who by his *Religious weeping*, deceived *fourscore men*, and murdred them all as they were going with their offerings to the house of the Lord. This *Weeping Hypocrite* is like the strumpet *Phryne*, for this cause named χλαυσίγελως, as if you would say, *Weep-laugh*, because commonly she did both together, having in the midst of laughter tears at command. As the silly fish swallows the hook, because of the bait that hides it, so many ignorant people are catch'd & snared by the *Tears of Hypocrites*: but howsoever by their weeping they may deceive men, yet God they cannot, neither cares he for their Tears.

y *Jer.* 41. 5, 6, 7.

We read often in the Prophets, the reason why the Lord would not be found of the Jewes, when distresses and troubles were upon them; (*a*) it was, they had dissembled with him, been *old Hypocrites*, sought to hide their falshood, lying, Covenant-breaking, Oppression, *&c.* (*b*) By *covering the Altar of the Lord with tears, with weeping, and crying out.*

a *Jer.* 7. 16. *Isa.* 1. 11, 12

b *Mal.* 2. 13

I cannot better resemble men accustomed to *Hypocrisie*, then to that old *Tray-*

Traytor Tyrone, his manner was to send pictures to Queen *Elizabeth*, in which he would lie weeping at her foot; but still in rebellion against her: the Queen hereat was extreamly displeased, saying, *We will have no more of his Pictures, but the head of the Traytor.* What may these men think of themselves, when they lie weeping at the feet of God? If they continue rebels against him, do they expect a *Time of finding?* How can that be? Doth he not see their Hypocrisie? surely yes, and will speedily take vengeance on them for it.

Thirdly, There will be no Time of Finding, *For such persons who are so obstinate in their sins, as no admonition or reproof can reclaim them.* As clay under the shining Sun, growes harder and stiffer: so the more they are told of their hypocrisie, pride, falshood, oppression, *&c.* the worse they are: Theeves whilst they have liberty, none are bolder, nor will they regard any thing that is spoken against their wicked course of life; all good counsel is rejected and scorn'd: but when trouble comes, when they are brought to the

3. *When men are so obstinate in their sins, as nothing will reclaim them.*

bar, then down upon their knees, *Good my Lord, pardon, pardon*; but then no pardon is to be had. And as it is thus with little Theeves, so it will be one day with the *Great Theeves* and *Great Murderers*, (c) *Because I have called and ye refused, I have stretched out my hand, and no man regarded: But ye have set at nought my Counsel, and would none of my reproof; I also will laugh at your calamity, I will mock when your fear cometh. Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not FIND ME.*

c Pro. 1. 24, 25, &c.

Again, (d) *They refused to hearken, and pulled away their shoulder, and stopped their ears, that they should not hear; yea, they made their hearts as an Adamant-stone, lest they should hear the Law, and the words which the Lord of Hosts hath sent in his Spirit by the former Prophets. Therefore came a great wrath from the Lord of Hosts: therefore it is come to pass, that as he cryed, and they would not hear; so they cryed, and I would not hear, saith the Lord of Hosts, but I scattered them with a whirl-wind among all the Nations whom they knew not.*

d Zech. 7. 11, 12, 13.

It may not be thought that all thoſe of whom the Prophet here ſpeaks were Reprobates; for without doubt (as to life and glory) many of them were ſaved: nevertheleſs he will not hear them, as to ſpare them from the common judgment. In this reſpect (though Gods choſen ones) they ſhall have no more *Time of finding*, then others: *partakers in ſin, partakers in puniſhment.* A father though he do not diſinherit his childe, and quite caſt him off, yet he may (and juſtly too) ſeverely chaſtiſe him for ſome groſs miſcarriages, (*e*) *And not let his ſoul ſpare for his crying*, as the *wiſe-man* hath it. What means the Lord in ſaying, (*f*) *Come out of her my people, that ye be not partakers of her ſins, and that ye receive not of her plagues?* the words are plain enough; thoſe that abide in *Babylon*, notwithſtanding again and again call'd upon *to come out*, may ſuffer *Babylons plagues*, that is, fall and periſh with the wicked, as to their bodies and eſtates, howſoever ſaved in the day of Chriſt.

e *Pro.*19. 18.

f *Rev.* 18.4

(g) *Judgment muſt begin at the houſe of God:* and (*h*) *at his Sanctuary.* The (*i*) *wine-cup of fury is to be*

g 1 *Pet.* 4. 17.

h *Eze.*9. 6.

i *Jer.*25. 18, 29.

given, first to Jerusalem and the Cities of Judah; afterwards all the Nations
k *Hag.* 2. 6. of the earth must have it. (*k*) *The Lord of hosts will shake the Heavens and the Earth.* First, *Heaven*, then *Earth*; therefore let *Churches* and *Church-Of-*
l *Mic.* 6. 2. *ficers* now look about them: (*l*) *The Lord hath a controversie with HIS people, and he will plead with Israel*: and
m *ver.* 9. what follows? (*m*) *Hear YE the rod, and who hath appointed it.* That the Lord will begin with *Churches*, and with a *professing people*, there are many reasons for it.

1. Because the Hypocrisie, Pride, *Self-seeking*, deceit, unfaithfulness, *&c.* of a *Professing people*, more dishonors God, and scandals the Gospel, then the evils and sins of any other
n *Rom.* 2. 24. people. (*n*) *The Name of God is blasphemed among the Gentiles through YOU.* As a servant in the family by his ill carriage, more disgraceth the house, then hundreds or thousands who are not of it. But to speak home, *No people (I think) upon the face of the earth, have brought more dishonor to God, and reproach to the truth, then the back-sliding-Churches, and professors of*

our

our time. For, 1. Who had a hand in the late REBELLION, more then they, (*o*) *To appoint a* CAPTAIN to return to Bondage; whereby not onely to build again the things which they had destroyed, but to bring the sin and guilt of all the blood shed in the *three Nations*, upon the interest of Christ and his people, and so to justifie and acquit the *Cavaleers*. 2. Who manageth and maintains the oppressions and heavy burdens which lie upon the Souls and Bodies of good people every where? (*No King or Bishop,*) but a *Professing people*; yea, Saints, as they would be thought. 3. The gross Hypocrisie and Falshood of *some PROFESSORS*, hath of late so clearly broken forth, as it hath caused many to become *Atheists*, at least to think in their heart there is no God. Neither may this be thought strange: for what can lead men sooner unto *Atheism*, then to see *Professors* often weep, fast, and pray before the Lord, and yet in their actions not make conscience of any thing? 4. There hath been such unheard-of impietie committed under

o *Neh.*9.17

a *shew of Religion*, that it is now a common saying among *Cavileers*, when they hear of any base thing done, *I warrant you* (say they) *it is some Professor hath done it.* As in former time, when any *Libel* came from *Rome*, presently *Parsons* was thought to be the *Author*; and the more vile, the more *Parson-like*. I mourn, because I cannot mourn enough; wherefore came I out of the womb to such a day? Ah! That the enemies of the Gospel should have so much cause given them, as to think, the worse the action is, the more likely to to be done by *Professing people*. 5. Such an *Apostacy* is seised on Churches (especially in the Officers) as none do more obstruct and hinder the *Lords work* of the day, then some of them. In the time of the *Prelates*, if a good man out of Conscience opposed the *Priests*, and held forth *a publick testimony* against their corrupt wayes; he was presently rayl'd at, counted factious, and cast out of their Synagogue. And is it not so now? I could give many instances, that the *old Priests* hardly shewed more bitterness against the *Lords-witnesses*, then some *Church-Officers* do at this day

day againſt honeſt men, for being faithful in the *work of their Generation.* But to proceed.

2. *A Profeſſing people* cauſing ſcandal by their evil walking, the Lord will ſoon take a courſe with: when we ſee children rebellious and diſobedient, we are ready to ſay, It is a ſhame to their parents to ſuffer them ſo to do: what ſay profane men now! Looking upon the actions of *Profeſſors*? Oh, ſay they, theſe call God Father, and they would have us think none are his children but they: if he be their Father, how is it that he ſuffers ſuch horrible lying, falſhood, oath-breaking, and ſelf-ſeeking in them? (*p*) *I will ſanctifie my Name which was prophaned among the Heathen, which YE have prophaned in the midſt of them, and the Heathen ſhall know that I am the Lord, ſaith the Lord God.* They were *Profeſſors* of whom the Lord complains, (*q*) *Behold I am preſſed under you, as a cart is preſſed that is full of ſheaves.* The ſins of *Non-Profeſſors* are a *burden*; but *Profeſſors* ſins are more then a burden, and therefore not ſo long to be born: They were a backſliding people (as ours are) of whom the

p *Ezek.* 36. 23.

q *Amos* 2. 13.

r Isa. 1.13, 14. the Lord speaks, (r) *That their Oblations, Solemn meetings, and their appointed feasts, were a trouble to him, and he was weary to bear them.* How can a man that is weary of a burden, have ease, if he cast it not off? they are the *Professors* of the last Times, which the

s Isa.65.5. Prophet mentioneth: (s) *These are a smoak in my nose*: Smoak continueth not long, it soon vanisheth; signifying, that the *Back-sliders* of this age are *short liv'd.*

3. That *judgment doth begin at the house of God*, it will be for the silencing *of them that are without*, when their day shall come. (t) *Lo, I begin to bring*

t Jer.25.29 *evil on the City which is called by my Name, and should ye be utterly unpunished? ye shall not be unpunished.*

4. It is a *Professing people* which have made the *Last Apostacy*: the subject (I conceive) of the *first vial.*

4. *When men glory in their shame.* Fourthly, Such will have no Time of Finding, *Who glory in their shame, and think it their Grace, that they are graceless*: As *David* said of *Doeg*, do (u)

u Psa.52.1 *boast themselves in mischief*: for having done as wickedly as they can, they rejoyce in and bless themselves in it.

(x) *Is*

(x) *Is not this great Babylon, that I have built, for the house of the Kingdom, by the might of my power, and for the honor of my Majesty?* Is not this the wealth, the power and greatness, which I have gotten by craft, deceit? *&c.* I have seen children when they have purposely made their hands and fingers black and foul, have held them up, and laugh'd to see what they had done: Is there not a *Generation of men*, who have made themselves foul and black within and without, *no Leper more foul*? nevertheless how do they glory in it, boast of it, and laugh to see so much *blackness upon their fingers*. Among the *Indians* he is taken for the gallantest fellow, that can make himself most ilfavored: and is it not so among some Christians (so call'd?) Is not *He* the *None-such*, who by *Hypocrisie* and *double-dealing* can deform himself most, and of all men is the *UGLIEST* to look on? (y) *Wo worth the day.*

x Dan. 4. 30

y Ezek. 30. 2.

Quest. But where is it proved, when men take delight in their sins, they shall have no *Time of finding*?

Answ. In Gods Holy Book often.

1. The Prophet (a) *Ezekiel* plainly tels

a Ezek. 18. 17, 18.

tels us so: *Hast thou seen this, O son of man? is it a light thing to the house of Iudah, that they commit the abominations which they commit here? for they have filled the Land with violence, and have RETURNED to provoke me to anger; and lo, they put the Branch to their nose. Therefore will I also deal in fury, mine eyes shall not spare, neither will I have pity, and though they cry in mine ears with a loud voyce, yet will I not hear them.* It was the manner of the Heathen (and probably practised now by the Jewes) to carry *Branches* with them to their sacrifices, and to put them to the Idol, and there to sprinkle them, either with the blood of their *Idolatrous sacrifice*, or to sweeten them with some *Idolatrous perfume*; then to put them to their nostrils and kiss them, shewing thereby how greatly they approved what was don: so that the meaning is, when men not onely do *base things*, as break their oathes and Covenants, set up Tyranny & Idolatry, persecute the Intereſt of Christ & his people; but likewise take pleasure therein, and rejoyce in the wickedness they have done, *such in the day of trou-*

ble

ble shall have no TIME OF FIND-ING.

Again, as we read in (*b*) the Pro-phets, of men that had *Whores-fore-heads, refused to be ashamed, and could not blush*, would discover *their sins like Sodom, and hide them not*, and set their blood (meaning cruelties and oppres-sion) *upon the top of a rock*, to be seen of all the world: so we find in the same places, that the Lord would not spare them, but cut them off, and not regard their cries in the day of trouble. I have read it (somewhere) that in *Cumena* a *wide mouth* is in fashion; and what is more in fashion now, then a *WIDE MOUTH*? He that hath the Impu-dence and Boldness to defend hypocri-sie and falshood, and to justifie oppres-sion and Tyranny, hath the *Fore-head* to plead for wicked persons and things, he shall have *Balaams wages* and *pro-motion*, and be (*c*) *the Prophet of this people*: and hence it is, that prophane-ness, Atheism, and the great contempt of God and his wayes, so woefully a-bounds every where; namely, of the *impudence* and *Bold-face* of sinners, as being no whit ashamed of their do-ings,

b *Isa.*3.9. *Jer.*3.3. & 6.15. & 8.15. *Eze.* 24.7,8.

c *Mic.*1.11

ings, but rather *glorying*, and *priding themselves* therein. As the Heathen Youngman hearing of the Adulteries and other wickedness of the gods, *Do they so*, (saith he) *and shall I their inferior stick at it?* And indeed how can it be otherwise, If the *Leaders* of the people (as Magistrates and Ministers) live without Conscience, and commit sin without shame; But others of lower Rank and condition will be encouraged to do as bad? (*d*) *But woe to that man by whom the offence cometh.*

d *Mat.* 18. 7

5. *When men are Tyrants & oppressors, there will be no time of finding.*

Fifthly, No Time of Finding, *For Tyrants Oppressors and men of blood, who live by thefts and murthers, as ravenous beasts by prey.* (e) *Judgment without mercy, that hath shewed no mercy.* A man looking into a glass, what his own countenance is there, the like he sees in the glass: if his own be friendly, chearful, pleasant, *&c.* so is the other; if stern and froward, he sees the like: To know how the Lord will look *upon us in time of trouble*, we need goe no further then to observe with what *Face* we look upon other men: (*f*) *With the mercifull, he will shew himself merciful; with the froward, he will shew him-*

e *Jam.* 2. 13

f *Psal.* 18. 25, 26.

himself froward. (g) *With what judgment ye judge, ye shall be judged, and with what measure you mete unto others, it shall be measured to you again:* thus the (h) *Devourer shall be devoured, and the spoyler spoyled.* And so it was in the case of *Pharaoh, Ahab, Saul, Haman, Herod, &c.* they took no pity on others, neither would the Lord pity them when their day came. *Rahab* had (i) a *Time of finding*, so had (k) *Ebed-melech* the *Ethiopian*: but what were they? no Persecutors of Saints, no Banishers and Imprisoners of the Lords people, (never shewing any reason for it) but on the contrary, were helpful to them in their afflictions.

g *Mat.7.1*

h *Jer.30. 16. Isa.33. 1.*

i *Josh. 2. 1. with chap. 6. 22.*

k *Jer.39. 17,18.*

(l) *Hear I pray you, O heads of Iacob, and ye Princes of the House of Israel: is it not for you to know judgment? who pluck their skin from off them, and their flesh from off their bones. Who also eat the flesh of my people, and flay their skin from off them, and they break their bones, and chop them in pieces, as for the pot, and as flesh within the cauldron?* But some may say, what is all this? we see as much as this done every day, what course

l *Mic. 3. 1,2,3.*

course will the Lord take with these Tyrants? (m) *Then shall they cry unto the Lord, but he will not hear them; he will even hide his face from them, as they have behaved themselves ill in their doings.* As the fish greedy of the worm, swallows the hook with it, and feeling the prick in her bowels, draws back, and seeks to get off, but cannot: so Tyrants thirsting after the Blood and Treasure of the people, therewith swallow down the *CURSE OF GOD*; and perceiving afterward they are hookt and catcht, Oh, what strugling is there to be loose! one while by (n) *vomiting all up again*, otherwhile by fasting and prayer: if neither will do, then *Moses* is sent for in hast, (o) *To intreat the Lord his God, that he may take away from them this death onely.* But, (p) *This iniquity shall not be purged from them till they dy.* But the Lord hath something more against the *Oppressing Rulers of Judah*, why he will hide his face from them in the day of trouble: (q) *They build up of Zion with Bloods, and Jerusalem with iniquity; the Heads thereof judge for reward, and the Priests thereof teach for hire, and the*

m *ver.* 4.

n *Job.* 20. 15.

o *Exod.* 10 17.

p *Isa.* 22. 14

q *v.* 10. 11.

Pre-

Prophets thereof divine for mony, yet will they lean upon the Lord, and say, Is not the Lord among us? none evil can come upon us. Here are several things worth the observing.

1. Between the *Rulers* and the *Priests* (it seems) there was a wicked combination; *viz.* whatsoever oppression and cruelty was done by the *Rulers*, the *Priests* were to justifie it; and for this they were to have so much *per ann.* (as their hire) either in mony, or some other way. Thus (*q*) *They drew iniquity with a cart-rope.* As many threds twisted together make a strong cord; so the *Rulers*, *Priests* and *false Prophets* agreeing together, could easily (as with a *cart-rope*) pluck from the people what they pleased, even, *their skin and flesh from their bones.* q *Isa.* 5. 18.

2. That both *States*, viz. *Civil* and *Ecclesiastical*, were now built and kept up by the ruine of the people. As men using their beasts, think they are not bound to give them a reason of the service they put them to: so these Tyrants did what they listed, neither was it for the people (according to the Do-

ctrine of the *Priests*) to be otherwise then Beasts, in submitting to the will and lusts of the *Heads* in every thing.

3. *Yet they leaned upon the Lord:* that is, howsoever they had cast off the *Power of Godliness*; yet kept up still the the form: As a man that hath gotten scabs and ulcers upon his body, will not cast off his cloathes, but rather put on more and better, that his sores may not be seen.

4. *Is not the Lord among us?* This seems ro be the saying of the *Priests* and *false Prophets*, for their hire and mony: *We are under the best Government that ever was, Our Heads will make us a happy people; we need not fear forreign enmies, neither plague, famine, pestilence; for our Rulers are good men, love the Temple, and give large maintenance to the Priests, so that no evil can come upon us.*

6. When ingagements and Covenants are broken, and the things built again which were destroyed.

Sixthly, Such will have no Time of finding, *Who turn with the dog to the vomit, by breaking vowes and ingagements, and building again what they had destroyed.* (f) *The Back-slider in heart shall be filled with his own wayes:* But what are his wayes? (Lying, Treache-

f *Pro.* 14. 14.

ry,

ry, Self-seeking, Hypocrisie: as the *Prodigal* had nothing to fill his belly with, but the *husks which the swine did eat*; such will be the portion of *Revolters* from God: instead of peace of conscience, joy in the Holy-Ghost, and sweet communion with God, *They shall be filled with their own wayes*: their Apostacy, Hypocrisie and Falshood, shall be meat in their bowels; with this, *as the gall of Asps within them*, they shall be filled: thus it was with (t) *Judas*. t *Mat.* 27. 3, 4, 5.

The Lord by his Prophet tels *Judah*, (u) *Though Moses and Samuel stood before him, yet his mind could not be towards them*: this is much, that the Lord will not hear prayer; no, not the prayer of a *Moses* and *Samuel* standing together before him: but what is the reason? (x) *Because of Manasseh the son of Hezekiah King of Judah, for that which he did in Jerusalem*: now that which aggravated *Manasses* sin, and most provoked the Lord to such wrath, it is expressed thus: (y) *For he built again the high places which Hezekiah his father had destroyed*; intimating, had there not been such a great Reformation a little before, his wicked-

u *Jer.* 15. 1.

x *ver.* 4.

y 2 *Kin.* 21. 3.

neſs had not been ſo foul and great:
z Read 2 Chro. 29, 30, 31. Chap. but after ſo (z) much time, and labor and treaſure ſpent, in rooting up Idolatry and Tyranny, and to have the true worſhip of God, with other good things, ſetled in the Common-wealth: that he ſhould be ſo graceleſs and impudent, preſently to make things as bad (or rather worſe then they were before) here the Lord will not hearken to prayer, but his fury muſt break forth, and there is *no remedy*. In one reſpect (and it is a *great one too*) ſome men have done far worſe then *Manaſſeh*; for *Manaſſeh* built not again the things which he himſelf had deſtroyed; neither in doing what he did, was he a *Covenant-breaker* with the people, that we read of: whereas they have built the high places which themſelves deſtroyed, and againſt vowes and Oathes alſo.

a 2 Pet. 2. 21. And here we may underſtand what the Holy-Ghoſt means, by ſaying, (a) *It had been better for them not to have known the way of Righteouſneſs, then after they have known it, to turn from the holy Commandment*; that is, in the day of Gods wrath, when he is powring out the

the *Vials* upon the Nations, it ſhall be better with them, who have not known the Truth, nor made profeſſion of righteous things, *then with enlightned profeſſors*, being led aſide with the error of the wicked, and fallen from their own ſtedfaſtneſs. When priſoners are taken in war, if any *RUN-AWAYES* are found among them, *ſuch* ſeldome are ſpared, though the reſt have *quarter.*

(b) *They are turned back to the iniquities of their fathers, which refuſed to hear my words, and they went after other gods to ſerve them: the houſe of Iſrael and the houſe of Iudah have broken the Covenant which I made with their fathers; Therefore thus ſaith the Lord, Behold, I will bring evil upon them, which they ſhall not be able to eſcape; and though they ſhall cry unto me, I will not hearken unto them.* Again, (c) *Therefore pray not thou for this people, neither lift up a cry or a prayer for them, for I will not hear them in the time that they cry unto me for their trouble.* So that now it is neither their own praying, nor the Prophets praying will avail.

b *Jer.* 11. 10, 11.

c *ver.* 14.

Obiect. But what, if with prayer,

they had joyned fasting, as the present *Back-sliders* doe?

Answ. For all this there had been no *Time of finding*, (d) *When they fast I will not hear their cry*, &c. *But I will consume them by the sword, and by famine, and by pestilence.* Jer. 14. 12

Neither is it strange that the Lord should be so severe against *Covenant-breakers* and *Back-sliders*, for none more wound him in his honor & cause, then they. Formerly in wars they used *Elephants*, which did much service; but if they *gave back*, did more hurt then the enemy: so long as some *men* stood fast and faithful in the Lord's Battels, they did the Lord and his people singular service; but by GIVING BACK, they have more dishonored God, and trampled the *Good old Cause* under foot, then the *Common-Enemy* ever did: it may be said of a truth, that the *Common-Enemy* never gave so deep a wound to the interest of Christ and his people, as some have done by GIVING BACK.

Object. But it will be said, the Prophet speaks of a *Covenant* made with God,

God, which to break is dangerous; but with men not so.

Answ. Oathes and Engagements made with men, are Divine things; called in Scripture, (e) *The Oaths of God. Therefore thus saith the Lord God, As I live, surely mine Oath that he hath despised, and my Covenant which he hath broken, even it will I recompense upon his own head.* Though it was made with *Nebuchad-nezzar*, an Heathen King, an Idolater; yet the Lord owns it as made with himself, because his sacred and dreadful Name was taken therein, and counts the violation and breach thereof, as if it had been formally made with himself: so when *Ioshua* had made a league with the *Gibeonites*, and the Princes had sworn unto them; though they were deceitfully brought thereunto by the *Gibeonites* craft, yet they durst not violate the League made and sworn, and so put them to the sword, as they did others: but said, (f) *We will let them live, lest wrath be upon us, because of the Oath.* For such therefore as slight the *Promises* and *Covenants* which they have made with men, they shall one day know, as

e *Eccl.* 8.2 1 *Sam.* 21.7

f *Josh* 9.15 20.

they have taken the great name of God in vain, so he will not hold them guiltless, but will remember their great wickedness, and not spare them, nor pity them in the day of his anger.

7. No finding time for the vile, when the Lord hath separated the pretious from them.

Seventhly, *When the Lord hath separated the precious from the vile, there will be no finding time for the rest.* No sooner are the *Israelites* on dry land, (*f*) but *Pharaoh* and his host are covered with waters: if (*g*) *Noah* be in the *Ark*, then presently comes the *Flood*: no sooner is (*i*) *righteous Lot* pluckt out of *Sodome*, but fire and brimstone burnes the *place*: when (*k*) the *mourners are marked*, then immediately the Angel is bid to smite, and spare none: so when (*l*) *the Lords people are in their chambers, Behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity.* And this I take to be one reason of the Lords great patience at this time; though *Sodome* be ripe for judgment, yet the Angel will have *Lot* out before he execute it: (*m*) *Haste thee, escape thither, for I cannot do any thing, till thou be come thither.* Why is not the vial poured out upon this Apostacy? surely (*n*) the Lord

f Exod. 14.
g Gen. 7. 16, 17.
i Gen. 19.
k Eze. 9. 5, 6
l Isa. 26. 20, 21.
m Gen. 19. 22.
n Isa. 30. 18.

Lord waits to be gracious unto his elect among the Apostates. (o) *He is not slack, concerning his promise (as some men count slackness) but is long suffring TO US-WARD, not willing that any should perish, but that all should come to repentance*: whereas therefore he defers his wrath, it is to have his people out of *Babylon*, and from the tents of *Korah*, *Dathan*, and *Abiram*: he would have them *remember from whence they are fallen, and repent, and doe their first works*; and were this done, he would soon take vengeance on the rest. o 2 Pet. 3. 9

If a father be spoken unto concerning a rebellious child, and counselled to cast him off; what saith he? Ah! I am his father, I cannot do it, I must yet try some other means, and exercise longer patience towards him. Indeed we have not (as the Lord hath) *Fatherly bowels* towards Christs sheep going astray: our passion is such, we would sometimes have them cast off, and lookt no more after: but what saith the Lord, *I cannot doe so, I am their Father, I must wait yet, that I may be gracious to them.* If there be but a little corn among a great

great deal of chaff, the husbandman will have that forth before he burns the chaff. For conclusion, Let us earnestly seek the Lord, that he will pluck all *Zions sons* out of *Babylon*, and plant their feet in the pleasant paths of Christ: this being done, I say, the wheat being separated, the tares straightwayes will be cast into the lake of fire, where will be no *Time of finding*.

CHAP. III.

Certain grounds and reasons, wherefore there will be A TIME OF FINDING. 1. *In respect of God himself.* 2. *In respect of his people.* 3. *In respect of the Cause, or, Things they seek him for.*

Reasons why there will be a time of finding, both in respect of himself:

THe Lord will be found in respect of himself: First, Because he is good, and his mercy endureth for-

God, his people and Cause. 1. *In respect of himself: Because he is good, and his tender mercies are ever.*

ver: (p) *Remember O Lord* (saith David) *thy tender mercies, and thy loving kindnesses, for they have been ever of old.* You cannot touch a man so soft and easie upon the apple of his eye, but he will feel it: What are the tears, groanings, and sighings of Saints, but as the touch of a finger upon the apple of Gods eyes? there is nothing we can doe, whereof the Lord is more sensible and hath more feeling, then of *Soul-travelling sobs and pangs.* It is usual in the Prophets, when they are exhorting people, to seek the Lord by fasting and prayer, for their encouragement to mention how pitiful and full of bowels the Lord is: (q) *Turn ye unto me (saith the Lord) with all your hearts, & with fasting, and with weeping, & with mourning; & rent your hearts & not your garments, and turn unto the Lord your God.* Now observe the reason or motive to it: *For he is gracious and merciful, slow to anger, and of great kindnes, and repenteth him of the evil:* As if he should say, (r) You fall not into the hand of man, but into the hands of the Lord, whose mercies are exceeding great, and will (s) pity you as

p *Psa.* 25:6

q *Joel.* 2. 12, 13.

r 2 *Sam.* 24 14.

s *Psal.* 103, 13.

a father pitieth his children. So in another Prophet, *Who is a God like unto thee? that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? he retaineth not his anger for ever, because he delighteth in mercy: he will turn again, and have compassion upon us,* &c. Note one passage here, *He delighteth in mercy*: If it be a thing a man well likes, and takes great pleasure in it, you need not press him very much to it, he will be free and forward enough of himself to doe it for you. It is true, when the Lord is to afflict his people, here he seems to be (t) *UNWILLING*, it is *not from his heart*, (as the Hebrew reads,) he delights not in it; but it causeth him to fetch a groan or sigh: (u) *Ah!* woe is me! (x) *How shall I give thee up? my heart is turned within me*, &c. But to be found of his children, and to heap blessings upon them, here is his *delight*, in this his Soul is well pleased.

(y) *For the oppression of the poor, for the sighing of the needy, now will I arise, saith the Lord.* If you mark the word (*NOW*) it makes the sence thus:

* Mic. 7. 18, 19.

t Lam. 3. 33

u Isa. 1. 24

x Hos. 6. 4. & 11. 8.

y Psa. 12. 5.

thus: As if the Lord ſhould ſay, I cannot ſee my oppreſſed ones in tears any longer before me; my bowels ſo yearn at their groanings, that I muſt forthwith ariſe againſt their proud and cruel enemies. If men who are evil, having pity and compaſſion in them, cannot but regard the ſighs and cries of poor diſtreſſed creatures, and their hearts will be drawn out to relieve them: (*a*) *And ſhall not God avenge his own elect, which cry day and night unto him? I tell you, that he will avenge them ſpeedily.* a *Luk.* 18. 7, 8.

It was a proverb among thoſe of *Genoa*, when any was injured, to ſay unto him that had done the wrong; *If you will not right me, my Lord Marſhal will*: with more certainty may Chriſts perſecuted members ſay to Tyrants, and proud Hypocrites, Whereas we are impriſoned by you, and ſpoyled of our goods; our God will right us (though you do not) to your confuſion. If *Benhadab* had ground of hope that *Ahab* would ſhew him favor, becauſe, (*b*) *The Kings of the houſe of Iſrael were merciful Kings*: with what *full aſſurance* then may the preſent b 1 *King.* 20. 31.

mourn-

mourners in Zion expect a Time of finding? he being the Father of mercies and the God of all comfort, unto whom they make ſupplications and prayers.

Secondly, The Lord will be found

Reaſ. 2. He will be found for his promiſe ſake.

becauſe of his word and promiſe ſake. Among men there are ſome who will not break their promiſe for any thing: Ruth having told her mother in law what Boaz had promiſed to do for her, what ſaith Naomi to it? (c) Sit ſtill

c Rut. 3. 18

my daughter, until thou know how the matter will fall: for the man will not be in reſt, until he have finiſhed the thing this day. Is there ſo much heed and conſcience in man (a poor worm) to be faithful to his ingagement? what may we think of God, (d) That cannot lie:

d Tit. 1. 2.

(e) with whom is no variableneſs, neither ſhadow of turning; but alwayes

e Jam. 1. 17

ſpeaketh in faithfulneſs and truth? Now we read in Holy Scripture, that the Lord promiſeth there ſhall be a TIME OF FINDING. (f) Call

f Pſa. 50. 15

upon me in the time of trouble, and I will deliver thee. Obſerve how he ſpeaks here like himſelf; like a God, as one that hath all power in his hands, and can doe whatſoever he pleaſeth:

WILL

WILL DELIVER THEE. If a poor man come to us for relief, such may his case be, as we cannot promise to help him, but tell him we will do our best, and help him if we can: But the Lord speaks not by *iffs* and *may be*, but promiseth certain deliverance: (g) *I will, be thou clean.*

g *Mat.*8.3.

The like in *Isaiah* (h) *I said not to the seed of Iacob, Seek ye me in vain; I the Lord speak righteousness, I declare things that are right.* Suppose a beggar should have an ingagement under the hand of a King, wherein he promiseth to do so and so for him; it were no presumption in this poor man, having access to the Prince, if he should mention it, & shew it to him, & humbly desire the performance of it: neither would the other (though a King) be offended at it, but bid him rest content, for he would not be worse then his word. Though the disproportion is far greater between the Creator and the Creature, then between the greatest Monarch of the world, and the poorest beggar on earth; yet have the Lords people many times remembred him of his promise, and spread it before his face,

h *Isa.*45.19

face, and beſought him earneſtly to look thereon, and not forget it: Thus Exod. 32. 13. did *Moſes*: (i) *Remember Abraham, Iſaac and Iſrael thy ſervants, to whom thou ſwareſt by thine own ſelf, &c.* So k Pſal. 119. 49. *David*: (k) *Remember thy word unto thy ſervant, upon which thou haſt cauſed me to hope.* And *Solomon* likewiſe, (l) 1 Kin. 8. 25, 26. *Therefore now, O Lord God of Iſrael, keep with thy ſervant David my Father that thou promiſeſt him.* Again, *Let thy word I pray thee be verified, which thou ſpakeſt unto thy ſervant David my Father.* So *Jeremie*, (m) *Remember,* m Jer. 14. 21. *break not thy Covenant.*

Neither was the Lord offended with them, that they did put him thus in remembrance; much leſs did he anſwer them as ſome men uſe to do, when they are minded of their Oaths, Vows, and Solemn Appeals to God, that they would do ſuch and ſuch things for Chriſt and his people, and the good of the Nations; Ho, ſay they, Thoſe Promiſes and ingagements were but *pro Tempore*, that is, (as their practice ſhews) they never meant to keep their word, but as it ſhould make for their own intereſt and advantage. But our God

God (*n*) *abhorreth such deceitful men*, and all such execrable Hypocrisie. For (*o*) *He changeth not:* (p) *All his promises are yea, and Amen:* Yea, so far is the Lord from breaking Covenant, that he hears the cryes and prayers of his people for his promise sake. (*q*) *And God heard their groaning, and God remembred his Covenant with Abraham, with Isaak, and with Jacob.* So a little after, (*r*) I *have heard the groaning of the children of Israel, whom the Egyptians keep in bondage, and* I *have remembred my Covenant.* When Doves sigh and mourn in clifts and secret holes, it doth presage (say they) that destruction is nigh the *Birds of prey*: not to speak of *Pharaoh, Haman, Herod*; a little before the fall of the Bishops and the King, the Lord's *hidden ones* were in *bitterness of Soul*, and poured out mournful complaints day and night against their persecutors: but much more have they sighed and groaned before the Lord, since this sad Revolt broke forth, in regard of the scandal and reproach brought to the Gospel by it: And what doth this signifie? That the Lord will suddenly take away *this image*

n *Psa.* 5.6.
o *Mal.* 3.6.
p 2 *Cor.* 1.20.
q *Exo.* 2.24
r *Chap.* 6.5.

mage of jealouſie, and revive his work in the midſt of the Nations. But to proceed.

That the Lord forgets not what he promiſed, might be ſhewed in many other places: (*ſ*) *He hath remembred his Covenant for ever, the word which he commanded to a thouſand Generations.* And in the ſame Pſalm, (*t*) *He remembred his holy promiſe, and Abraham his ſervant:* Again, (*u*) *Nevertheleſs, he regarded their afflictions, when he heard their cry; and he remembred for them his Covenant.* See 2 *Sam.* 7. 21. Here we may not omit how far the Lords wayes, and ſome mens ways are unlike; the Lord takes it well to be * remembred of his Covenant and promiſes, and would have his children to mention them before him: whereas you cannot more grieve and vex certain *NEW LORDS*, then to tell them of their ingagements; ſhould any but ſhew them the Oaths and Vows publiſhed under their hands, what they proteſted in ſuch a yeer, at ſuch a place, for the intereſt of Chriſt and his people; their aſſeverations and imprecations, the curſes and judgments they wiſh'd

ſ *Pſal.* 105. 8.

t *ver.* 42.

u *Pſa.* 106 44, 45.

* 1 *Chron.* 17. 23.

to

to light upon themſelves and poſterity, if they did not ſuch things; add hereunto their frequent tears, hands laid on their breaſts, and eyes lifted up to Heaven, calling God to witneſs, as to the plainneſs and ſingleneſs of their hearts: ſhould this (I ſay) be told them, what would they ſay? (*x*) *Treaſon, Treaſon,* (*y*) *Put this fellow into priſon,* &c. In all the reign of *Caligula*, if a man did but name a Goat, it was a crime (of *Læſæ Majeſtatis*) againſt the Imperial perſon; this was of his hairy body. A very ſtrange thing, that a man could not ſay *Goat*, but he muſt mean the Emperor. Can you ſay, Covenant-breaker, ſelf-ſeeker, deceiver of the people, but the *Lawyer* cryes out, (*y*) *Maſter, thus ſaying, thou reproacheſt us alſo?*

x 2 *Kin.* 11. 14.

y 1 *Kin.* 21. 27.

y *Luk.* 11. 45.

Thirdly, It muſt needs be, *That there will be* A TIME OF FINDING, *becauſe the Lord hereby will be honored and glorified many ways.* There is nothing that a man will ſooner regard and hearken to, then when his own profit and advantage is propounded. To ſpeak ſoberly, and no more but what the Scriptures hold forth; *It is good for the*

3. *Becauſe the Lord will be honored many wayes by it.*

Lord himself, That there be a time of finding.

Quest. What *Good* hath the Lord by it?

. By having the igh prayrs of his eople. Psa. 50. 3.

Answ. 1. *By this means the Saints will bless him, and the high prayses of God will be in their mouth.* Now (*a*) *whoso offereth praise, glorifies him.* Was not the Lord glorified, when he answered the groanings of his people in *Egypt*, plagued the *Egyptians*, and destroyed *Pharaoh*, and his host in the Exod. 15. Red Sea? (*b*) Then *sang Moses and* 1. --- 11. *the children of Israel this song unto Jehovah, &c. Who is like unto thee O Jehovah among the gods? who is like thee, glorious in holiness, fearful in praises, doing wonders!* When *Babylon* shall Rev. 18. lie under wrath, (*c*) *sunk like a great* 21. *millstone cast into the Sea, and shall be found no more at all*; What immediate- Rev. 19. 1 follows? (*d*) *I heard a great voyce of much people in Heaven, saying, Hallelujah, Salvation, and glory, and honor,* ver. 3. *and power unto the Lord our God:* (*e*) *And again they said, HALLELUJAH*; ver. 6. and a little after, another (*f*) *great multitude, saying,* HALLELUJAH,

JAH, for *the Lord God Omnipotent Reigneth.*

As when a judge hath done ſome notable and eminent act of juſtice upon a notorious offender, he is highly commended for it: ſo will the Lord have unſpeakable praiſe from his people every where, when he hath *judged the Great Whore*, deſtroyed the falſe Church, Miniſtery, Worſhip and Government, pluckt her up root and branch, with all her props and Lovers, *HALLELU-JAH*, and again, *HALLELU-IAH.* What, doth the Lord at preſent hear and ſee among the Antichriſtians? But Blaſphemy, rayling, lying, murthers, ſorceries, *&c.* nothing in truth, but what tends to the diſhonor of his *Great Name*: but were the whole *Kingdome of the Beaſt* deſtroyed, then would the Lord have glory and prayſe, *for being found of his people.* What man would not have a filthy ſtink remov'd, that a ſweet perfume might be in the place thereof? ſo long as Hypocrites reign, and Tyrants rule the Nations, their ſins like *dung* will ſtink in the noſtrils of the Lord; but when they are removed,

he will ſmell a ſweet ſavor of praiſe and thankſgiving.

Beſides, the Saints do often uſe it in prayer, as an argument for a *time of finding*, namely, the praiſes he ſhall have of them: (g) *Have mercy upon me, O Lord, conſider my trouble, &c. That I may ſhew forth all thy prayſe in the gates of the daughters of Zion.* Again, (h) *Let the ſighing of the priſoner come before thee, &c. Preſerve thoſe that are appointed to dy, and render to our neighbors ſeven fold into their boſome, &c. So we thy people, and ſheep of thy paſture, will give thee thanks for ever, we will ſhew forth thy praiſe to all Generations.* So then, do any deſire to know, why the *Lords little remnant* at this day are ſo earneſt in prayer againſt the enemies of Gods glory? Why they would have *the* (i) *ſinners in Zion afrayd, and fearfulneſs to ſurpriſe the Hypocrites?* That ſuch as (k) *are turned aſide to their crooked ways*, may have their faces filled with ſhame, and confounded in all their counſels and deſigns? It is for this end, that the Lord alone may have prayſe. It is reported of *Nero*, when he had baniſhed any *good Common-*

g Pſa. 9. 13 14.

h Pſal. 79. 11, 12, 13.

i Iſa. 33. 14.

k Pſa. 125. 5.

wealths

wealths men, or put them to death, he would keep *a day of thanksgiving*; that is, thank his gods for his great deliverance. It is true, the faithful doe abhor ſuch kind of *thanksgiving*, and leave *Nero's* exſample to be follow'd by corrupt men and ſuch as he was. They dare not prayſe God, becauſe Hypocrites reign; but on the contrary, when they ſee the Lord doth puniſh them, for their wickedneſs, then they will praiſe him with their whole heart.

But, 2. *Should Saints forget their duty of thanksgiving, yet would the Lord be a Gainer, that there is a time of finding, in reſpect of his great Name.* (l) *What wilt thou do* (ſaith *Joſhua*) *unto thy great Name!* So *Moſes* (m) *Wherefore ſhould the Egyptians ſpeak, and ſay, For miſchief did he bring them out!* That is, though thou haſt matter enough againſt this people, to conſume them as one man, and to withdraw thy preſence from them, *yet remember thine own Concernments*; to wit, how deeply thy Glory, Power and Faithfulneſs will ſuffer, if thou appear not again for them. When *Hanun* the ſon of *Nahaſh* had moſt unworthily (n) abuſed

2. *Becauſe of his great Name.*

l *Joſh.* 7. 9.

m *Exod.* 32. 12.

n 2 *Sam.* 10. 4.

Davids Messengers, it was *David* principally that was wronged; neither could he in point of honor and justice put it up, without taking severe revenge upon the enemy for it. It is Jesus Christ, who at this day is the greatest sufferer, in his Cause, Name and Kingdom; and therefore should he not in judgment come forth against the *despiteful abusers* of him, what would become of his Glory? would not an evil and adulterous generation conclude, (*o*) The *Lord sees them not, neither regards he good or evil?*

(*o*) Exe. 8. 12 & 9. 9. Isa. 29. 18.

When the *Israelites* were in great distress at the *Red-Sea*, (*p*) *Moses cryed unto the Lord*: It is true, they had then a *time of finding*, but why was it? (*q*) *He saved them for his Name sake, that he might make his mighty power to be known.* There is much comfort in the words, if well considered. Many honest hearts looking on their tears, sighs, and groans, are discouraged, to think what poor and weak things they are; what is all our weeping (say they) and mourning before the Lord? Shall we have a *Time of finding* for such low things? Do you stick here (precious ones?)

(*p*) Exod. 14. 15.

(*q*) Psa. 106. 8

ones?) But consider, there is more in the Lords eye (why he will be found of his people) then their cryes and tears; he will hear them, *for his Name sake*, that his Power, Justice, Mercy, Faithfulness, &c. may be known. So then, though you should question whether the Lord, in regard of your poor prayers and groanings, will arise against *Evil doers*; yet methinks it is not possible you should doubt, but he will doe it (r) *FOR HIS NAME SAKE.*

(s) *Not unto us Iehovah, not unto us but unto thy Name give the glory; for thy mercy, for thy truth.* I cannot but think we are nigh THE TIME OF FINDING, because Christs *little flock* have Gods glory so much upon their hearts. As a servant in the field *sowing* seed, he doth it not to have the crop, but for his masters profit: so the Saints up and down the Nation are (t) *sowing in teares*, and crying day and night to the Lord, that he will *arise and have mercy upon Zion*, (u) *Breake in pieces and consume the fourth Monarchy*, and render double vengeance upon *Babylon*. But for whom is this sowing? *Not unto*

r *Neh.*9.31. 1 *Kin.*8.41

Jer. 14.7, 21. s *Psa.*115.1

t *Psa.*126.5

u *Dan.*2.44

to

x *Psa.* 83. 17, 18. *to us, O Lord, not unto us.* (x) *Let thine enemies be confounded and troubled for ever; yea, let them be put to shame and perish: That men may know, that thou whose Name alone is* JEHOVAH, *art the most high over all the Earth.*

I know well enough what the faithful are charged with, for *witnessing* against the unrighteousness of men; *viz.* That *that they would have others down, to have all power and greatness themselves, and that they allow of no Ministry or Magistracy.* For

Answ. 1. The Lord who seacheth the hearts knows all this to be false: (y) *If it be rebellion, or if in transgression against the Lord, save us not this day.* The *Accusers* themselves, know it to be false. For would some men for worldly Advantages, corrupt their consciences, they have had not a little profered them, of *Esau's Pottage* and *Balaams Reward.* But 3. This is true, we pray against the *Antichristian Ministery* and *Magistracy*, that the Lord would pluck them up, Root and Branch, and cast them, as unsavory Salt, to the Dunghil. And this we do (not being against all Magistracy and Ministery,

y *Josh.* 22. 22.

ety, but) to have (a) *Judges restored at the first*, (b) and *Pastors according to the Lords own heart*, and so Christ be (c) *ONELY POTENTATE*. Lastly it is our Opinion, until *the last Apostacie* be destroyed (d) *God's way will not be known upon earth, and his saving health among all Nations*: for it is *THIS THAT LETTETH* the ruine of *Babylon*, and the *Gathering* of the Nations to Jesus Christ: *viz.* Jews and Gentiles.

a *Isa.1.26.*
b *Jer.3.15.*
c *1 Tim.6.15.*
d *Psa.67.2.*

We read in the *History of the Waldenses*, when these good people denyed Christ's *humane Body* to be in the Sacrament, the Priests would report they denyed God: So not allowing the *Virgin Mary* to be prayed to, that they had blasphemed her. Just so are we slandred at this day: Because we are against an *unlawful Ministery and Magistracy, Ergo*, saith the *Accuser of the Brethren*, we deny all, and will have none.

Thirdly, the Lord being *Found of his People*, will have the more love from them many wayes.

3. *Because of Love many ways.*

First, *A TIME OF FINDING* is *an heart-enlarger of dear affections to Jesus*

1. *Love to the Lord himself.*

e *Psa.* 116. 1. *Iesus Christ.* (e) *I love the Lord* (saith *David*) *because he hath heard my voice and my supplications*: So in (f) another place. Did not *David* love the Lord before he had these deliverances? yes doubtless, and very much: Notwithstanding by this means he lov'd him a great deal more. As a man by stretching out a Bag or Purse, it holds more then it did before: So every *Finding Time*, is a reaching and stretching out the heart; our love riseth and groweth by it exceedingly.

f *Psa.* 18. 26.

2. *To his Truth and ways.*

Secondly, *more Love to his Truth and holy Wayes: Thou puttest away all the wicked of the earth like dross, Therefore I love thy Testimonies.* Is not this harsh, that *David* should be encouraged to love the Laws of God, of the dreadful Judgements he had seen executed upon Hypocrites, Apostates and Tyrants? If it be a thing very rich and precious, yet so long as it is wrapt up and foulded together, few regard it, neither know we what it is: God's wrath powred out upon *the Workers of Iniquity*, is (as it were) the opening of himself, of his Kingdom and Laws; and until he doth so, he is not known, nor his

is appointments. But (g) *When his judgements are in the earth, the inhabitants of the world will learn righteousneſs.* (h) *He is known by the judgement which he executeth,* and (i) *glorified by it.* So long as HYPOCRITES REIGN, and the LAST APOSTACIE ſtands, the Lords Teſtimonies will not be loved; but (k) *the Statutes of Omri kept:* not the *Lords Meſſengers* hearkned unto, but the *deceitful workers of Antichriſt.* But when all Murtherers of ſouls and bodies ſhall be *put away like droſs*; then will People every where love the *Teſtimonies and Laws of* IEHOVAH.

g *Iſa.*26 9.
h *Pſa.* 6. 16.
i *Rev.*15. 4.
k *Mic.*6. 16.

Thirdly, *If we have a* TIME OF FINDING, *we will provoke others to love the Lord:* (l) *Thou heardeſt the voice of my ſupplications when I cried unto thee:* And what followes? *O love the Lord all ye his Saints; For the Lord preſerveth the faithful, and plentifully rewardeth the* PROUD DOER. If we have a friend that doth very much for us, we would have others (beſides our ſelves) to love him likewiſe. Of all men, thoſe who do moſt experience the love of God towards themſelves, do

3. *Provoking others to love.*
l *Pſa.*31. 23,24.

do especially provoke and stir up others to love him, and trust in him. So *David* in another place, (m) *I sought the Lord, and he heard me, and delivered me from all my fears: O taste and see that the Lord is good: Blessed is the man that trusteth in him.* The Prophet here is like one that hath experienced a thing, and found it very good; perswades others to make use also of it.

m *Psa.* 34. 5, 8.

4. *Others will be provoked by it.*

Fourthly, *This* TIME OF FINDING *will cause many (hearing of it) to love, fear and honour the Lord.* (n) *When Jethro heard what the Lord had done unto Pharaoh, and unto the Egyptians, for Israels sake, he rejoyced, saying, Blessed be the Lord, who hath delivered you,* &c. *Now I know the Lord is greater then all gods: For in the things wherein he dealt proudly, he was above them.* We read in *Esther* that (o) *many of the people of the Land became Iews*; but when was it? after *the Time of Finding*, when *Haman and his sons were hanged*. Then they cried, *The Lord he is God, the Lord he is God*: but whilst *Haman* stood in power and greatness, who more honoured then he? So when the good news of the (q) *Great Earth-quake* shall

n *Exo.* 18. 7, 8, 9.

o *Est.* 8. 17.

p 2 *Kin.* 18. 39.

q *Rev.* 11. 13.

be ſpread thorow the Nations, and the periſhing of the *Laſt Apoſtacie, under the firſt Vial*, Oh, what rejoycing will this be to the Churches and Saints every where! how will they bleſs the Lord for it! (r) *Juſt and true are thy wayes, thou King of Saints!* (ſ) *for thy judgements are made manifeſt.*

(r) *Rev.* 15. 3. (ſ) *ver.* 4.

Now they will clearly underſtand that all the pretences and proteſtations which ſome made againſt the Pope, & for THE PROTESTANT CHRISTIAN RELIGION, were meer deluſions and falſehoods. Neither was *Babylon* in her idolatry and cruelty ſupported by any Power or State more then by them. And that they were the chief obſtructers of the Lord's work againſt the *GREAT WHORE*. If irons be taken off from hand or foot, this ſets the whole body free. The *laſt Apoſtacie* is as *a great chain* upon the Lords work; howſoever it be broken but in one Countrey, nevertheleſs the *whole Body*, all the *members of Chriſt*, will have *Spiritual Liberty* by it. And therefore doubtleſs when they ſhall hear of this *Earth-quake*, they will (like *Iethro*) bleſs the Lord for it.

Fourth-

4. Of glorifying God by trusting in him.

Fourthly: *Times of Finding* give *incouragement unto Saints* (t) *to trust in the Lord at all times, and to pour out their hearts before him: And this is* (u) *to give glory to God*: (x) *They that know thy Name, will put their trust in thee.* But how is the Name of God known? truly not in any thing more fruitfully and teachingly, then by *Times of Finding*; here his glory passeth before us; we behold him with open face; here we have his power, goodness, faithfulness, *&c.* made known to us: (y) *Because he hath enclined his ear to me, THEREFORE will I call upon him as long as I live.* A man knowing where the Fountain is, and being at it a thousand times, and alwayes satisfied, knows where to go when he wants water. (a) *O thou that heares prayer, unto thee shall all flesh come.* Had we not a gracious answer of our cries and tears against the King and Prelates? *He bowed the Heavens and came down; then the earth shook: He also thundred in the Heavens:* And what more? *He gave us the neck of our Enemies, we beat them small as the dust before the winde, and did cast them out as the dirt in the streets.*

t Psa. 63. 8
u Rom. 4. 20.
x Psa. 9. 10
y Psa. 116. 2.
a Psa. 65. 2.

Quest.

Queſt. But what hath the Lord gotten, by granting ſuch *A TIME OF FINDING* ?

Anſw. The honor of truſting in him: (*b*) *Becauſe thou haſt been my help,* (ſaith David,) *Therefore in the ſhadow of thy wings will I rejoyce.* That the Lord heard us in the late wars, and was found (*c*) JEHOVAH-JIREH, a God ſeen in the mount ; We can pray now againſt all the Hypocritical enemies of his Cauſe and Kingdom more earneſtly ; (*d*) *In faith, nothing wavering:* which is greatly to his Glory. The bramble would have (*e*) *all the trees put their truſt in his ſhadow.* Indeed Tyrants would be truſted, though there be neither truſt nor Truth in them. I have read the ſtory, how *Dominique* dreamt, the *Church of Rome was falling,* and that he upheld it with his *ſhoulders.* Have we never heard the like fable ? In what ſore diſtreſs the Church and State were, both ready to ſplit, had not a *Minion Idol been devis'd,* (like *Dominique's ſhoulders*) to keep them up. The *Tryers* (probably) will apply this, becauſe it is like *that Shameful thing* for all the world. But to proceed:

b *Pſa.* 63. 7

c *Gen.* 22. 14.

d *Jam.* 1. 6.

e *Judg.* 9. 15

ceed: Did not *David* very much honor the Lord by truſting in him, when he went forth againſt *Goliah*? But what caused *David* (by beleeving) to doe
(f) 1 Sam. 17. 37. ſo? he tels you: (f) *The Lord that delivered me out of the Paw of the Lyon, and out of the paw of the Bear, he will deliver me out of the hand of this Philiſtine.* I know there were many complaints and *heart-groans*, poured out againſt the *King* and *Biſhops*, for their Tyranny and Idolatry; but this I can truly ſay, For *twenty years* and more, (in which I ſuffered under them) the Lord did not draw out my heart to ſo much mourning and ſighings, as I have done within theſe three or four years againſt the GREAT BETRAYERS of the intereſt of Chriſt and his people. And this I finde (as a burning fire ſhut up in my bones) that I cannot hold my peace day nor night.

Beſides, Howſoever I am a poor worm, and the leaſt in my Father's houſe; yet herein I can *give glory to God*: I do beleeve the Lord that delivered his afflicted people out of the paw of the Lyon, and out of the paw of the Bear, (*King and Biſhops*;) he will

will deliver them from all *PROUD PHILISTIMS*, that defie the Israel of God; yea, and that speedily.

Fifthly, *Times of finding ingage the Lords people, to do him more work, and better service afterwards.* If Beasts, the larger allowance they have, will doe their master the more service: Surely then, the better Christ is to his children, the more they will strive to doe his will in every thing. (*g*) *Thou hast delivered my Soul from death, mine eyes from tears, and my feet from falling: I will walk on before the Lord in the land of the living*: That is, Seeing I have had a *Time of finding*, I will so improve this great mercy, as the Lord shall have much glory and honor by it. Methinks, it is at this day with some honest hearts, as it was with the (*h*) *Labourers, which stood idle in the market-place*: Should they be askt, why they are not at work? What would they say? We are calling upon the Lord for imployment, we would willingly be at work, for it grieves our very Souls to stand thus idle. Now hath not a master more profit that his servants are at work, then standing still?

5. *Do him more work and better service.*

g *Psa.* 116. 8, 9.

h *Mat.* 20. 3, 4.

When the *Great TIME OF FINDING* comes, then will *Zions children* be at work indeed: for now they may be ſaid, *to be idle*, comparatively to their work *THEN*: Then ſome ſhall be the (*i*) Angel, To *preach the Everlaſting Goſpel*: Others the (*k*) Angels, *to pour out the ſeven laſt plagues.* Some, (*l*) *to bind their Kings in chains, and their Nobles with fetters of iron.* Others, (*m*) *to execute vengeance upon Babylon: Come Lord Jeſus.* When the Lord made uſe of *Moſes* and *Aaron* to pour out *vials full of wrath*, upon *Pharaoh* and *Egypt*; and of *Elias*, to deſtroy *the Prophets of Baal*; and of *Joſhua*, to caſt out the *Canaanites*: Was he not in thoſe things very much glorified? If ſo, then much more when he ſhall anſwer the prayers of his people, concerning his *Son* and *Zion*, and the deſtruction of *Babylon*, and all Tyrants. Which is better, and more for the honor of a King, that Theeves, Murderers and Rebels, do ſpoyl and deſtroy the good people; or to be taken and puniſhed? What is it that Saints pray for, and deſire a *Time of finding*? Truly this, That *Hypocrites*

i *Rev.* 14. 6.
k *Rev.* 15. 1
l *Pſa.* 149. 8.
m *Rev.* 18. 5

and

and Apoſtates, (n) *be conſum'd out of the earth, and bloody Tyrants be no more.* That (o) *all the Kingdoms of the world may be Chriſts,* (p) *whoſe right it is.* And in order hereunto, they are to ready to follow the *Lamb* (in his work) whereſoever he ſhall lead them.

n Pſa. 104 35.
o Rev. 11. 15.
p Eze. 21 27

But howſoever ſome men by Times of finding are the better, yet many are the worſe. Here Jeſus Chriſt may ſay, (r) *For my Love they are my Adverſaries.* That is, for the Deliverances, Victories, Preferments, which I gave them, I am the more wrong'd by them, in my Great Name, Cauſe, and Kingdom. And truly I think, never a generation of men more ſinn'd againſt kindneſs, then ſome of this generation. * *Hear ye Heavens, and give ear, O Earth, for the Lord ſpeaketh, I have nouriſhed and brought up* (or made great and exalted) *children, but they have revolted from me.* It is a pitiful ſight, to ſee a poor Bird kill'd, with the feathers pluckt from her. They are not only contented *to feather their neſt,* with the intereſt of Chriſt and his people, but with thoſe feathers, *i. e.* pow-

r Pſa. 109. 4.

* Iſa. 1. 2.

er, places, Offices, and preferments which they have pluckt from it, shoot at her, and murder her most unworthily. * *Doe ye thus requite the Lord, O foolish people and unwise?* Is all forgotten? *What shall I render unto the Lord, for all his benefits towards me?* Psal. 116. 12.

* Deut. 32. 6.

CHAP. IIII.

Reasons, Why there will be a Time of Finding, in respect of Gods people.

Reasons in respect of mourners. 1. Of the revilings of the proud.

First, BEcause *of the scornings and revilings of the proud, as reproaching the Godly for their mourning and tears.* Had not the Lord been found of *Hezekiah*, he had not been able in a little while to have born *Rabshakehs* and *Sennacheribs* blasphemies. That which caused *Hannah* to be in bitterness of Soul before the Lord (and nodoubt moved the Lord to take pity on her) it was the extream (f) *provoking of her adversary, for to make her fret, because the Lord had shut up her*

(f) 1 Sam. 1. 6.

her womb. Our Adversaries are fallen upon *Rabshakehs* work, and seek to provoke us, by the like scornful reproaches. *Where is the fruit* (say they.) *of your tears and cries? You may see the Lord cares not for your weeping, fasting, and praying: did he regard them, he would have helpt you ere now: Ah, ah, Doe ye think that sobs and groans will doe it?*

Of such Libertines and profane scoffers *David* speaks (*t*) *The Counsel of the poor afflicted, ye would make ashamed, because Iehovah is his hope:* that is, Ye have derided the Godly, when yee heard them in affliction to call upon the Lord, and would discourage them from making God their Hope by faith and prayer. Indeed this strikes deep, when the *Enemy* reproacheth our prayers: *Iob* found it so, (*u*) *I am as one mocked of his neighbor, calling upon God.* And *David* sadly complains of it, (*x*) *My tears have been my meat day and night, while they continually say, Where is thy God?* Again, (*y*) *As with a sword in my bones, mine enemies reproach me, while they dayly say unto me, Where is thy God?* A man that hath a weapon

t *Psa.* 14.6.

u *Iob* 12.4.

x *Psa.* 42.3.

y *vers.* 16.

thrust to the bone, cannot bear it long; he must have it forth, or dyes. Though it be a grievous thing to have our prayers reproach'd, yet this help we have by it; namely, it will force us to be the more fervent and earnest with God; and not to rest day nor night, till there be A TIME OF FINDING.

We finde in Scripture, that the *triumphing of the wicked*, hath layn very much upon the Spirits of Saints; and therefore have desired a *Time of finding*, that the Enemy might not insult; (z) *Consider, and hear me, O Lord, lest mine enemy say, I have prevayled against him, and those that trouble me, rejoyce.* Again, (a) *Grant not, O Lord, the desire of the wicked, further not his wicked device, lest they exalt themselves.* What is it that Apostates and other wicked men would have? That *Mourners in Zion* might have no *Time of finding*. And what would they do, should they have their desire? It is not to be uttered, the wickedness they would commit. The Jewes report of one presuming to enter into the *Holy of Holiest*, and abusing the Treasure there, was by the hand of God

z Psa. 13. 34.

a Psa. 140. 8.

God immediately ſmitten. The prayers and groanings of Saints are no other, then *Choyce things in the moſt Holy place.* And therefore when men begin to deride and reproach theſe *Holy things*, ſurely judgment is not far off.

I remember *Hezekiahs* words: (*b*) *This is a day of trouble, and of rebuke, and of blaſphemy: for the children are come to birth, and there is not ſtrength to bring forth.* What he ſpeaketh there, is our preſent caſe: when the child is at the birth, the woman hath her ſoreſt travel; then either death, or a ſpeedy deliverance. That our Tears, Prayers and Sighings are reproach'd, it hath brought the *Work* to the *Birth.* Ah! how *Zion* now travels, as having her laſt and ſharpeſt *pangs* and *throws* upon her. Methinks I hear her cry, (*c*) *Maſter, Maſter, we periſh.* But fear not *Zion*, hear what thy God ſpeaketh, (*d*) *Shall I bring to birth, and not cauſe to bring forth?* As the Lord by the blaſphemous reproaches and ſcornings of the Enemy, (*viz.* Prieſts, Lawyers, and Soldiers) hath brought the work to the Birth, and put the ſharpeſt pangs now upon thee; ſo he will

b *Iſa.*37.3.

c *Luk.*8. 24.

d *Iſa.*66.9.

will ſpeedily work out thy ſalvation? (e) *The zeal of the Lord will perform this.*

e Iſa. 9. 7.

2. *Becauſe the Lord knowes we are weaklings.*

Secondly, *Mourners ſhall have a Time of finding, Becauſe the Lord* (f) *knows their frame, and remembreth they are duſt.* Things that are brittle and tender, ſhould they be roughly handled, would ſoon break to pieces. As the Lord knows, we are *weaklings*, Babes, *Bruiſed reeds* and *ſmoaking flax*; ſo (g) *He is touched with a feeling of our infirmities*, and (h) *will not contend for ever, leſt our ſpirits ſhould fayl before him.* If a father ſhould ſee his child at his foot gaſping for life, would he not pity him, and preſerve him (if he could) from periſhing? (i) *When my Soul fainted within me* (ſaid Jonah) *I remembred the Lord, and my prayers came unto thee, into thine Holy Temple.*

f Pſa. 103. 14.

g Heb. 4. 15.

h Iſa. 57. 17.

i Jon. 2. 7.

And this alſo makes me think a *time of finding* is nigh, Becauſe the Name of God, and the Cauſe of Chriſt, lies with ſuch weight upon the Spirits of *Mourners*, as they are even fainting under it. Poor *Hagar* could not indure to hear the *death-groans* of her child: for though ſhe had heard him a-

while

while weep and cry for water; yet when she thought he was fainting away, (*k*) *She leaves him, and goes a good way off, and lifts up her voyce and wept.* As DEATH-GROANS are now upon *travelling Zion*; so the Lord sees it, and he will not do as *Hagar* did, go off from her: (there is no need, for the water is not spent in his bottle,) but out of his *fulness*, he will speedily supply her, by granting her a blessed *time of finding*. If a man should hear lamentable groanings and screeches at his gate, and looking out at his window, should behold poor people ready to starve through cold and hunger, he could not (having enough by him) suffer them to perish. It is thus with many of Gods people at this day; they lie ready to starve *before the Throne of Grace*, either FINDING or FAINTING. And will he suffer such to famish? Surely he will not, he cannot; for his promise (*l*) is to do otherwise.

(*k*) Gen. 21. 15, 16.

(*l*) Pro. 10. 3. Psal. 107. 5, 6, 7.

Suppose a Beast carry a burden so long, as through weakness it begins to sink, what man would not pitie it, (though it be a Beast) and ease him of it?

it? The BURDEN hath been so long on the Lords *Little ones*, and the (m) *Horn so weared them out*, as poor hearts, they seem almost tyr'd. One cries, (n) *My foot slippeth*: another (o) *Oppression makes him mad*: others (p) *Our bones are dried up, and our hope is lost*, &c. others, (q) *The rod of the wicked hath been so long upon them, as they are ready to put forth their hands to iniquity.* All this God knowes to be true; and he knowes (r) *the flesh is weak*, and * *Parents must not provoke their Children, lest they be discouraged.* But what may we gather from it? Our God will suddenly come, and not keep silence, to *save all the meek of the earth.*

m Dan. 7. 25.
n Psa. 94. 14.
o Eccles. 7. 7.
p Ezek. 37. 11.
q Psa. 125. 3.
r Mat. 26. 41.
* Ephes. 6. 4.
Col. 3. 21.

Better one man should die, then the whole Nation perish. Methinkes things are come to that STRAIGHT, that if Christs Enemies live, his faithful Friends die; if their spirits fail not, the others will: If God do not suddenly arise *for his great Name*, some *Sobbing-hearts* will break at his foot. But fear not thou *Worm-Iacob* (s) *I will give men for thee* (saith the Lord) *and people for thy life.* He will give the *Little*

s Isa. 43. 3.

Horn

Horn to the burning flame; The *Laſt Apoſtacie* ſhall periſh: *THE HYPOCRITE SHALL REIGN NO MORE*, rather then thy Spirit ſhall fail, for not having *A Time of Finding.*

Thirdly: *Becauſe they are the Lords People, his Iewels, Servants, Children and Friends.* (t) *I am thy Servant* (ſaith holy *David*) *give ME underſtanding.* If another mans Childe or Servant ſhould ask ſomething of you, you might in all reaſon (eſpecially if Enemies) bid them go to their own Father and Maſter, why do they come to you? It is very true, ſuch as as are the ſervants of Antichriſt, and do ſerve the baſe luſts of Tyrants, yea, and are Tyrants themſelves; The Lord may juſtly ſay unto them, when they *Call upon him*, as the Prophet did to *the King of Iſrael:* (u) *What have I to do with thee? Get thee to the Prophets of thy Father, and to the Prophets of thy Mother.* So may the Lord ſay to *REVOLTERS*, Why come ye now to me? have ye not rejected me, and caſt me off, in my Son, *Zion*, Cauſe and Kingdom; broken your Vowes and Covenants with

3. *Becauſe they are his friends and ſervants.*

t *Pſa.* 119. 125.

u 2 *Kin.* 3. 13.

with me? Therefore get ye unto the *Head of the Last Apostacie*, and the *Great Whore*, the *Head of the First Apostacie*, whom ye have honored more then me: And it seems to me, *David* in the Spirit foretels this very thing (x) *They cry'd out, but there was none to save, unto IEHOVAH, but he answered them not.* A Propheſie to be fulfil'd in the *Laſt Dayes* (as I take it) upon APOSTATE PROFESSORS.

x *Pſa.* 18. 41.

But howſoever the Lord will thus deal with his enemies for their *Crooked ways*, yet with his *Friends* and faithful Servants, who (y) *continued with him in his temptations*; Suffered baniſhment, impriſonment, ſpoyling of their goods, *&c.* rather then to forſake THE GOOD OLD CAUSE, Theſe (a) *ſhall call, and the Lord ſhall anſwer*; *They ſhall cry, and he ſhall ſay, Here I am* (b) *Can a Mother forget her ſucking child? &c.* If a child be crying in the ſtreets, and multitudes of people ſhould paſſe by without taking notice of the child; yet no ſooner doth the mother hear it cry, but runs to it, kiſſeth it, and carrieth him home in her boſome. What though prophane people, and proud car-

y *Luk.* 22. 28.

a *Iſa.* 58. 9.

b *Iſa.* 49. 15.

carnal professors that are at ease, regard not the *Mourners* in *Zion*, but reproach their very sighings and groanings, laugh and deride their prayers? yet they have a father that hears them, and (*c*) *puts all their tears into his bottle*, and in due time (*d*) *will put off their sackcloth, and gird them with gladness.*

c *Psa.* 57. 18.
d *Psal.* 30. 11.

Fourthly, *Because in seeking him they seek only his Glory.* As a shooter hath one eye close, and with the other sees nothing save the mark at which he shoots: thus it is now with the *Little Remnant*; their eyes are shut from all *Self-respects*, they look not upon any worldly advantage, neither ask any thing of God, but what may be to the glory of his Great Name. If they ask health, Liberty, food, &c. it is, that God may be glorified in the right improvement of them: if they pray against Apostates and Covenant-breakers, it is, that (*e*) *the Lord alone may be exalted.* (*f*) *To me to live is Christ, and to die is gain:* that is, so Christ may be glorified, I am willing to live; and if glorified, I am willing to dy: it is all one to me whether I live or dy, so Jesus Christ by it may have glory.

4. *Because in seeking him they seek onely his glory.*

c *Isa.* 2. 17.
f *Phil.* 1. 21.

Could

Could a father see a child at his foot crying to him with tears, that he might know his will, and upon no other account then to honor him in the doing of it: I say, could a father see all this and not be *found*? For *mens judgments we pass it by, as a very small thing*; the Lord knows it is true, *viz.* That there is a *Seed of God* at this day in bitterness of Soul, to know what is that good, that acceptable and perfect will of God; and for no other end, then to serve the Lord: and not as *Turn-coats* and Revolters do, to serve themselves upon him. The Lord was well pleased with *Solomon*, (h) *Because he asked not for himself long life, nor riches, nor the life of his Enemies, but understanding to discern judgment*; that is, he asked that thing, whereby he might most honor God: and the Lord gave him his request, and more too. Never had Saints more cause then now to beleeve a *time of finding* is nigh, and that all their tears and sighings will be speedily answered, seeing they go not unto the Lord (as Hypocrites do,) (i) *For corn and wine, and rebel against him*; but for this end, that (k) *the Lords name may be hallowed.*

g 1 *Cor.* 4. 3.

h 1 *Kin.* 3. 10, 11.

i. *Hos.* 7. 14

k *Mat.* 6. 9.

But

But this corrupt men cannot do. It is not Gods Counsel they desire to know, nor his *good Cause* to carry on; but that their own wicked devises might prosper, & that the Lord would give his glory to them. As the *rainbow* never appears, but is in opposition to the Sun; so some men if they appear publickly or privately, in fasting and prayer, they are never in that side of the world where *Gods Glory* is, but quite in opposition to it. I have read of a certain Soldier, having done great service for the State, was bid to ask some reward for himself: to which he answered, *For himself he would ask nothing, but had a Petition for the Church and People of God.* I hope there is such a frame of Spirit among the *Mourners* every where, they have layd aside their own concernments, and are seeking the things of Christ and *Zion*; if so, then hold up your heads, The *time of finding is come.*

Fifthly, *Because the prayers of Saints are not only* (1) *by Jesus Christ presented to the Father, and by him made a sweet sacrifice, but likewise he himself moves and intercedes in their behalf.*

5. *Because Jesus Christ moves and intercedes for them.* 1 Rev. 8. 3 4.

Thus Christ in Heaven is as a *Favorite at Court*, takes our Petitions and speaks to them: So saith *Paul*, (m) *He is at the right hand of God, making intercession for us*: The Text carries it, that he is in Heaven with his stripes, wounds, blood, death, setting them before the eyes of his Father, and all for *Zion*. Some men after their exaltation and preferment, forget their poor Brethren and old friends, (as *Pharaohs Butler* forgot *Joseph*:) but Christ doth not so, we are (n) *as a seal set upon his heart*, there he wears us, and keeps us, not only for an ornament, and to shew how pretious he accounts us, but that we might be always in his sight and remembrance.

m *Rom.* 8. 34.

n *Son.* 8. 6.

The incouragement given us to come boldly to the Throne of Grace, is, (o) *For we have not an High-Priest which cannot be touched with the feeling of our infirmities, but was in all points tempted, yet without sin.* There is no man will prosecute a business for another so fully, as he that is tenderly affected with the case. The troubles and distresses which are now upon Gods people for poor *Zion*, are upon the heart of Christ;

o *Heb.* 4. 5.

yea, and much more upon his heart then theirs; and therefore doubtleſs, he will preſs home their SUITS in Heaven. Beſides, that which *Adonijah* ſaid to *Bathſheba*, is moſt true of Chriſt: (p) *The Father will not ſay him nay.* (q) *Aſk of me, and I ſhall give thee the Heathen for thine inheritance, and the uttermoſt parts of the earth for thy poſſeſſion.* A man will be the more willing to help another, if he ſee himſelf concern'd in the thing, and that it is his own good that is deſired. For whom doe the faithfull ſigh and groan? Is it not for Chriſt? as the Prophet ſaith, (r) *Prayer ſhall be made for him continually.* When they pray againſt *Babylon, Tyrants, Tryers, Lawyers, Soldiers*; Is not this to pray for Chriſt? *viz.* That *his enemies may be made his footſtoole*, (ſ) (as he expecteth) and (t) *all the Kingdoms of the world become his*, (u) *whoſe right it is.* And what may we learn hence? Surely Chriſt will look after the teares and cryes of *Mourners*, becauſe they are poured forth for his own righteous cauſe.

p 1 *Kin.* 2. 17.
q *Pſa.* 2. 8.
r *Pſa.* 72. 15.
ſ *Heb.* 10. 13.
t *Rev.* 11. 15.
u *Ezek.* 21 27.

Laſtly, That Believers ſhould come

unto God by Christ, the holy Ghost giveth this reason (x) *Seeing he ever liveth to make intercession for them.* (y) *Your Fathers where are they? and the Prophets do they live for ever?* How often comes it to pass that there is not a *Moses* to stand in the breach? (a) *not a man to be found.* Is it not now our sad complaint? (b) *We see not our Signs, there is no more any Prophet, neither is there among us any that knoweth how long.* Nevertheless Jesus Christ our *great High-Priest LIVETH FOR EVER,* and ceaseth not to plead *Zions Cause,* (or his own Cause rather) before the Throne. (c) *Doubtless thou art our Father, though Abraham be ignorant of us, and Israel acknowledge us not. Thou O Lord art our Father, our Redeemer, thy Name is from everlasting.*

x *Heb.*7.25
y *Zech.*1.5.
a *Ezek.*22.30.
b *Psa.*74.9
c *Isa.*63.16.

And here it falls in our way to discover the great presumption of Christs Enemies, (d) *which will not that he should reign over them*; But instead of *exalting him,* seek to *exalt themselves.* It is much they are not affraid to take Christs Name in their mouth. For unto whom may they be likened? To a com-

d *Luk.*19.27.

company of Uſurpers, who keeping an honeſt man out of his lawful poſſeſſion, will yet go to him and entreat him to aſſiſt him againſt himſelf. Surely he cannot but think they mock him moſt groſly. I leave the application to ſuch as will not that (e) *Chriſt ſhould take to him his great power and reign*; yet ſay, *Lord, Lord.*

e Rev. 11. 17

Sixthly. *Becauſe they ſeek the face of God, with the groanings of the Spirit*; And this is to (f) *pray in the Holy Ghoſt*: i.e. when the Spirit works all our ſighings, wreſtlings and ſtrong cries. As the Maſter holding the Childs hand, what is ſo written, is done by him, and he cannot but like it, becauſe it is his own Act: Thus in our ſincere *Mournings* before the Lord: they muſt needs be accepted, becauſe they are (g) the work of his own Hand; not our ſighings and prayers, but as *David* ſaid, (h) *Of thine own have we given thee.* When the Heavens and the Earth were finiſhed, and all the hoſts of them, it is ſaid, (i) *And God ſaw every thing that he had made, and behold it was very good.* It could not but be lovely, fair and excellent, being his own work-manſhip.

6. *Becauſe they ſeek him with the groanings of the Spirit.*

f *Jude* 20.

g *Iſa.* 26. 12.

h 1 *Chron.* 29. 14.

i *Gen.* 1. 31.

Are our *Mournings* the work of the Spirit? Surely then, as God sees them, *they are very good.*

And this is matter of singular comfort and incouragement unto all *Mourners in Zion*: What though their sighs and cryes (as lookt on by Enemies) are slighted and scorn'd? (k) *What do those feeble* Jews (Fifth-Monarchy-men) *will they fortify themselves? do they think by their weeping to build Zion? Will they revive the stones of the heaps of the rubbish which are burnt? Ah, ah, say they (poor deceived people; that which they build by their praying and fasting, if a fox go up, he shall even break down their stone wall.* It is true, thus are our tears and cryes to God mockt and despis'd; but let us not be discouraged for all this, remember (what was said) they are not our groanings, but the Spirit's and in that regard, (l) *by terrible things in righteousness, wilt thou answer us, O God of our salvation.* (m) *The Spirit helpeth our infirmities, for we know not what we should pray for, as we ought; but the Spirit it self maketh intercession for us, with groans which cannot be utered. And he that searcheth*

k *Neh.* 4.1, 2, 3.

l *Psal.* 65. 5.

m *Rom.* 8. 26, 27.

the

the heart, knoweth what is the mind of the Spirit, because he maketh intercession for the Saints, according to the will of God: That is, we being weak, and prayer a great work, the Spirit helps us to carry the *Burden* with us, and for us; and supplyes our want of knowledge, by prompting (as it were) our lesson unto us, to ask such things, and in that manner as God requireth and alloweth. Parents many times hear their children sob and groan; but not knowing the cause thereof, cannot help them. But the Lord knows the mind of the Spirit. Though we doe but (*n*) *Chatter like a Crane* or swallow, and *mourn as a Dove*; (*o*) *Speak onely in our hearts* (like *Hannah*) *and no voyce is heard*: This before the Lord (*p*) *is as incense*, an acceptable and well-pleasing sacrifice.

n *Isa.* 38. 13.
o 1 *Sam.* 1. 13.
p *Psa.* 142. 2.

Quest. *But how may we know* the Groanings of the Spirit, *from our own?*

Answ. 1. Nothing will quiet the Spirit (as to cease groaning) but satisfaction in the thing groaned for. Though *Elkanah* spake comfortably to his wife, when he said, (*q*) *Am not I better*

q 1 *Sam.* 1 8.

better to thee then ten sons? yet that would not help: she was in bitterness of Soul before the Lord for a childe, and nothing but a childe will comfort her. As *Rachel* said, (r) *Give me children or else I dy*; Thus it is with Saints *groaning in the Spirit* for *Zion*, and the Great Name of God, and against the abominable Falshood and Hypocrisie of men. Their Souls (f) *refuse to be comforted*, until the Lord graciously answer them *here*. I have seen children cry and roar after a piece of mony, but no sooner hath a counter or bable been put into their hand, but they had done crying, and all is quiet and well again. What great mourning was there some few yeers since in Churches and among professors, after righteousnes and judgment, and to have all heavy yokes broken? but now the *Abby-key being found*, and the *fish caught*; that is, great places, Offices, and preferment gotten, we hear no more crying out against oppression, all is quiet now, and well again; now they can hold their peace, though the time be worse then before, in respect of the interest of Christ and his People,

r Gen. 30. 1.

f Psa. 77. 2.

ple, and the publick good of the Nations.

But what may we gather hence? They were not the *Lords Remembrancers.* Their tears and groans were their own, and for their own intereſt, not the Spirit's, and for the things of Chriſt: for had the Spirit ſet them on work, had they been the Spirit's ſighs and ſobs for *Zion*, (t) *they would not have held their peace day nor night, nor given the Lord reſt, UNTIL he had made Jeruſalem a Prayſe in the Earth.* (u) *If they had been of us, they would no doubt, have continued with us.*

t *Iſa.* 62. 6, 7.

u 1 *Joh.* 2. 19.

2. If they are the *Groanings of the Spirit*, nothing will be askt, but what is, (x) *according to the will of God.* (y) *Not my will* (ſaith Chriſt) *but thine be done.* So again, (a) *The will of the Lord be done.* As a man that is doing ſomthing for a friend, will indeavor to doe it ſo, as the party for whom he doth it, may like it, and have content: thus it is with us, when the *Spirit helpeth us with groanings which cannot be uttered:* We are all for pleaſing God; we would not ſpeak, nor have our hearts move or think of any thing, but

x *Rom.* 8 27.

y *Luk.* 22 42.

a *Act.* 21. 14.

but what the Lord ſhould take pleaſure and delight in. It is true, *Hypocrites* can groan, and like *Eſau*, will beg bleſſings with tears; but obſerve this, it is to ſerve themſelves upon the Lord, and to have their will done, whether it be Gods will or no: thus they will have the Lord to bleſs their Counſels and deſigns, though they are againſt *Himſelf*, his *Son*, and *Zion*: ſo when they have (*b*) *made a Covenant with death, and with hell are at an agreement*, then muſt Prieſts and People be call'd together, to faſt and pray, that it may proſper.

b *Iſa.* 28. 15.

c 2 *King.* 2. 11.

3. *Spirit-Groanings* are like (*c*) *Eliahs chariot and horſes of fire, carry the Soul into Heaven.* It is the Glory of God, which now is onely eyed. As the Mariners needle always trembles and ſhakes, till her point be towards the Pole: ſo it is with *right Mourners*, they are not ſatisfied in weeping and ſobbing before the Lord, unleſs they have the ſight of his glory; then they are quiet, ſeeing the mark they look after. When the ſun is riſen, we ſee not a ſtar in the Firmament: *Reader*, note it. What is it when thou art in bitter-

neſs

nesse of Soul, that vanisheth? Is it *SELF?* Seest thou no Honour, Credit, Preferment, Relations, not any other worldly Respects? Seest thou the great Name of God, dearer to thee then thy soul? And for afflicted (d) *Zion, thou weepest, thine eye, thine eye runneth down with Tears.* Blessed art thou that thus mournest; (e) *the Lord shall restore comfort to thee.*

d *Lam.* 1. 16.

e *Isa.* 57. 18.

4. A man never sees more emptiness, unworthiness and poverty in himself, then when he is under the strongest groanings of the Spirit; neither is his heart at any time more broken then at the woful sight thereof. (f) *Woe is me, I am undon* &c. *For mine eyes have seen the King the Lord of Hosts:* The Spirit in our mournings is (g) *as a light that shineth in a dark place.* We did not think to have found such nakedness and baseness as we do: Again, the *Spirit-Groanings* are like fire in the Soul: such may the fire be, as it melts down Iron, breaks Rocks and Stones asunder. It is a good sign a man is under the *Mournings of the Spirit*, when findes his corruptions and lusts (hard as flint)

f *Isa.* 6. 5.

g 2 *Pet.* 1. 19.

flint) to melt and break in pieces, and by the power of the Spirit, consum'd and brought to nothing.

The groaning of Hypocrites, is like the drawing of a *Curtain*, whereby things are hid and covered: The more they weep, fast, and pray, the less sight have they of their sins: For what is the reason some men see not so much evil in their wayes, now as they did some yeers past? I answer, in their fasting, and praying ever since, they have been *drawing curtains* over their filthy sores. Not but that they are far worse then they were; but they see it not, because of their *hypocritical* Tears.

5. The *Spirits Groanings* leave two things (especially) upon the *Soul*. 1. *Refreshment*: as when a man hath eaten well, he findes his spirits strengthned and comforted: But this is not so with unsound hearts. It is reported of Witches, when they have eaten and drunk of the best, and to their thinking largely, they find themselves presently in a condition ready to starve. Should some men speak their experiences, they could not but confess, when they have been some houts in prayer, and sighed often

often, they have been afterward no other then like *Pharaoh's lean and ill-favoured kine*, not had any soul-strengthning or feeling refreshing at all.

2. The *Soul* is left in a sweet and blessed frame; as Wax that is soft, is fit to take any impression: so is a *Saint* wrought up wholy for God; his will, affections, desires, run out with *Paul*, (h) *Lord what wilt thou have me to do?* That is, I am ready to receive any truth, and to deny my self in every thing, so that I may follow thee, and serve my Generation. h *Act.9. 6.*

It is a common saying (and I have heard it often) when some men talk of fasting and prayer *Now* (say they) *beware, there is some Plot or other in hand.* And usually it is so: For after the Formality of the work is over, their doings are worse then ever; so far from (i) *loosing the bonds of wickedness, and letting the oppressed go free, and breaking every yoke*, &c. as on the contrary they *smite with the fist of wickedness their fellow-servants, and cast out their Brethren* more cruelly then before. But what saith *Solomon?* (k) *To do Justice and Judgment, is more acceptable to the Lord* i *Isa.58.3, 4,5,6.*

k *Pro.1.3.*

then

then sacrifice, (l) *I will have mercy and not sacrifice.*

l *Hos.6.6.*

Seventhly, *Because the Lord is teaching Zions Mourners the ART OF SEEKING.* You know by long practise and use, a man becoms expert and skilful in a trade, especially having a good master. This benefit (through Grace) some of the Lords people have received, since the *Apostacy* came up; namely, *they have been learning the Art of Prayer:* for not onely of late yeers, have they been more frequent in the practice, but have gotten more experience of the *thing* then ever they had before.

Because the Lord is teaching the art of seeking.

According to the Scriptures, men must pray (m) *in faith:* (n) *with fervency and earnestneß:* (o) *watching thereunto with all perseverance:* (p) *and not faint.* If thousands had thrown stones at *Goliah,* and bigger then *David's* was, and hit him too; yet I question, whether he had fallen: but that *STONE* which went out of *Davids sling, sunk* (q) *into his forehead, and he fell down dead upon the earth.* The Lord hath some (I hope many) in the Nation, who are going (as so many *DAVIDS*)

m *Mar.*11. 24.
n *Jam.* 5. 16.
o *Eph.*6.18.
p *Luk.* 18. 1.
q 1 *Sam.*17. 49.

VIDS) against the *Philistine* (*Babylon* and all her *Brats* and *Props.*) And howsoever he is cursing them by his gods, and laughs to see nothing in their hands, but *a sling and stone*; onely sighs and groanings: yet let this *HEAVEN-DARING GIANT* know, that the *Little Stone* which he derides, (faith and prayer) shall within a little while, *sink into his forehead*, and the *MONSTER* shall fall, and his flesh be given to the fowls of the ayr, and to the beasts of the field; (*r*) *That all the Earth may know that there is a God in Israel.* (*r*) Verse 47.

I well remember in the time of the *Bishops*, when there rose up any cruel *Persecutor*, the *good old Puritans* would say one to another, *Come let us pray this enemy of our Lord Jesus Christ and his people to death.* And I could give some memorable instances, what a wonderful *Return of prayer* they had, *i.e.* how the revenging hand of God smote the Enemies, sometimes dead immediately upon the sighings and groanings of his people against them: a warning to all new Persecutors to look about them: *Sions children are* cry-

crying day and night unto God against them; and they have learnt now, the *Art of praying*, never to be silent, *till they have prayed them to death*, that is, prevail'd with the Lord *to execute upon them the judgment written.*

CHAP. V.

That there will be a Time of Finding, *because of the good Things prayed for.*

A time of finding, because of the good things prayed for. [*1 John 5. 14, 15.*

WHatsoever the Lord in his word promiseth to give, that we may ask, and shall surely have it: so saith the Apostle, (*f*) *If we ask any thing according to his will, he heareth us.* No child could better love a mother, then *Solomon* lovèd *Bathsheba*; and there was no reasonable thing, but she might have had it of him. Nevertheless when she came to speak unto him (*t*) for *Adonijah*, (who had usurpt the Kingdom) he not only denyed her, but gave her a close reproof. Though they are the Lords own people, yet when they will take that boldness, as to pray

t 1 King 2. 21, 22.

for

for *Traytors* and *Covenant-breakers*, and that *Hypocrites may reign*, and that the Lord will bleſs their Councels, Armies, Navies; I tell you, the Lord doth not take it well at their hands, neither ſhall they have a *time of finding*: * *But will be angry againſt the prayer of his people.* (t) *I will pray* (ſaith Paul) *with the Spirit, and I will pray with underſtanding alſo.* So in another place: (u) *If there are any that underſtand and ſeek God*: Intimating theſe muſt be joyn'd together, *viz. an underſtanding-ſeeking of God.* A man out of his way, the faſter he goes, the farther off he is from the place where he ſhould be. So for men to ask things altogether contrary to the expreſs word of God; to wit, for *Babylon, the Little Horn, and bottomleſs Beaſt*, and that Satan may not be bound up, but reign and prevayl ſtill in his wicked and murtherous inſtruments: ſurely this muſt needs be out of Gods way, and not the way to *find him*, but rather *agreat provocation.*

* *Pſa.* 80. 4.

(t) 1 *Cor.* 14. 15.

(u) *Pſa.* 14. 2.

Queſt. *But do any pray for* Babylon, *and that* Satan *may prevayl ſtill in his deſtroying inſtruments?*

I answer: Most do so, but under another name: the *Zion* they pray for, is indeed *Babylon*; the Ministry and Magistracy which they cry up, and call *Lawful*, is Antichristian and sinful: thus (x) *They call the proud happy, and they that work wickedneß are set up.* But how set up? The Priests plead for them, and pray for them, and so make their *Building strong*, (as the *Hebr.* reads) by (y) *blessing an Idol.* If dung or trash should be presented to a Prince, yet so, as under the name of rich Pearls and jewels, would he accept of it (knowing what it is) because it is brought to him not as dung, but pearls of great Price? (a) *I am a great King, saith the Lord of Hosts, and cursed be the deceiver.* (b) *Wo to them that call evil good, and good evil; that put darkneß for light, &c.* But indeed these *deceitful workers* cannot deceive God; men they do, and their own souls likewise, as they will see ere long, to their *bitterneß and shame.*

x *Mal.* 3.15

y *Isa.* 66.3.

a *Mal.* 1.14.

b *Isa.* 5.20.

The good things prayed for.

Quest. But what are the good things which the Lords people are asking according to the will of God, and wait for *a time of finding?*

Answ.

Answ. 1. That the Lord will remember his *Great Name*, and suffer it not any longer to lie under reproach and blasphemie; but arise, and shew forth his Power, Faithfulness, Mercy and Judgment, in reviving his work in the midst of us, *Mat.* 6. 9. 1 *Cor.* 10. 31. *Exod.* 32. 12. *Num.* 14. 13, 14. *Josh.* 7. 9. *Psalm* 83. 17, 18. *Hab.* 3. 2.

2. That Jesus Christ (*Heir of all things*) may have his right and possession: That is, that all corrupt powers on earth may be broken to pieces, *His Enemies made his Foot-stool, and he alone exalted, and the onely Potentate*, Psal. 2. 8. & 72. 8, 15. Dan. 2. 34, 35. & 7. 14. Luk. 19. 12. Obad. 21. Rev. 11. 15, 17. Isa. 2. 11, 12. *&c.* Heb. 10. 13. 1 Tim. 6. 14, 15.

3. That *Jehovah* (the Judge of all the earth) would lift up himself, and in some way or other make it publickly appear, who are faithful to him, and who are the Apostates which have betrayed the interest of Christ and his people, *Psal.* 94. 2. 1 *King* 18. 36, 37, &c. 1 *Sam.* 14. 12. *Mal.* 3. 18. *Psal.* 99. 6. 8. *Num.* 16. 16, 17. & 17. 5, 8, 9. *Gen.* 18, 25.

4. That the Lord will ſpeedily avenge the blood of his ſervants ſhed upon *Babylon*, and take vengeance on all *Civil Powers*, for their oppreſſion & cruelty againſt the Lords ſervants, and bring in the *great day of Deliverance and Reſtauration* to the *whole Creation*, Pſal.74.2,18,22. Jer.51.35. Deut.32. 35,41,43. Pſal.94.1. Jer.50.15. Iſa.34. 4,5. & 47, 34. Luk. 18. 7, 8. Rev. 18. 5. Act. 3. 21. Rom. 8. 19, 20, 21.

c *Hab.* 3.2. 5. That the Lord (*c*) *in wrath will remember mercie*, 1. In finding out and puniſhing *ACHANS* and *TROUBLERS*, that none (innocent) may ſuffer for the rebellion and Apoſtacie of others, *Num.*16.22. *Joſh.*7.24, 25. *Gen.*18.23,24. *Pſal.*125.4, 5. *Iſa.* 3.10,11. & 33.14,15. *&c. Pſal.* 32.6, 7. 2. That the Lord will be merciful to his people in *BABYLON*, as he was to *Lot* in *SODOM*, and bring them forth, that they be not *partakers of her plagues*, Gen.19.16. Rev.18.4. Zach.3.2. 2 Tim.3.2,3,5. 2 Cor.6.17, 18.

6. That *the fulneſs of the Gentiles may come in, and all Iſrael be ſaved*, Pſal. 67.

67.2. Gen.49.10. Hab.2.14. Iſa.25.7. & 32.6. & 35.6. & 43.19. Hoſ. 1.10, 11. & 3.5. Rom.11.25,26.

7. Whereas mens rebellion againſt the Lord, and their oppoſing *HIS WORK, WAYS, KINGDOM* and *PEOPLE*, is carried on under fair pretences, whereby many in their ſimplicity are led aſide into great tranſgreſſion againſt JeſusChriſt; Their prayer is, that all ſuch lyars, and diſſembling Hypocrites may daily be more diſcovered, and their deſignes broken, by ſome ſignal appearing of the Lord againſt them, *Num.*16.15. *Pſal.* 55.12,15. *Hoſ.*11.12. *Pſ.*140.8,11. *Iſa.* 27.3. 1 *Sam.*15.17,18. with *Chap.*18. 14.

8. As they cannot hold their peace for *ZIONS SAKE*, ſo the Lord is earneſtly call'd upon, 1. that he will *REMEMBER HER TREACHEROUS AND FALSE FRIENDS*, viz. Church-members, Profeſſors, Souldiers, Lawyers; all ſuch as have baſely betrayed her to the *ENEMIE*: Lam.1.2. Pſal.41.9. & 55.12,15. 2 Sam. 15. 31. Jer. 18. 20.

2. Not to forget the reproach and ſcandal which ſhe ſuffers, by reaſon of their abominable hypocriſie and falſhood: having rendred the very NAME OF RELIGION odious to them that are without. *Lam.*2.15. *Rom.*2.14. *Iſa.* 52.5. *Ezek.*36.20,26. *Gen.*32.30. *Eccl.* 10.1. *Amos* 4.10. 3. That the temptations and afflictions now upon her may thorowly cleanſe her, and make her *meet for the maſters uſe*, Iſa.1.25. Mal.3.3. Dan.11,35. 2 Tim.2.21. 4. That the Lord will *turn unto her a pure language*, heal all breaches and diviſions, that ſo her Children *may ſerve him with one conſent.* Zech.3.9. 1 Cor.1.10. Iſa.11.13. Pſal.134.1. Act.2.1. 5. That the Spirit from on High may be poured out upon all her Sons and daughters, whereby their underſtanding may be opened to know all things, *Joel.*2.28,29. *Act.* 1.4. *Luk.*24.49. *Dan.*12.10. *Amos* 3.7. *Rev.* 22. 10. *Ioh.* 14. 16,26. 1 *Ioh.* 2. 20.

6. That ſhe may have *her Judges reſtored as at the firſt, and Paſtors after GODS OWN HEART.* Hence the Lord is daily cal'd upon to pluck up by the roots all falſe Offices,

fices, Miniſtries, Callings, Adminiſtrations and Maintenance, both new and old, *Iſa.*1.26. *Ier.*3.15.& 23.4. *Ezek.*34.25. *Mat.*15.13. *Hoſ.* 2. 16, 17. *Zech.*13.2.& 14.20,21. *Rev.*18. 21. &c.

Laſtly, ſeeing it will be *a great and dreadful day*, when the Lord ſhall anſwer the prayers of his people, Even *burn like an Oven*; and *who ſhall ſtand when God doth this?* therefore is the Lord entreated to be ſo gratious unto his LITTLE ONES, as they may not be offended in what way or manner ſoever his great work comes forth, but may be *prepared to meet* the Lord, and counted worthy to follow him, *Mal.*4.1. *Num.*24.23. *Iſa.*22.18,19. & 25.9. 1 *John* 2. 18. *Luk.*21.36. *Amos* 4.12. Theſe are the things which the faithful of the Land are praying for, and the Apoſtates ſcoffing at. But it is not their deriſion can make the promiſe of God of no effect, (*d*) *Heaven and Earth* (ſaith Chriſt) *ſhall paſs away, but my words ſhall not paſs away.*

(*d*) *Luk.* 21, 33.

CHAP. VI.

Reaſons, Wherefore the Lord will not be found of ſome People, though they call upon him in the Time of trouble.

Reaſons why no time of finding.

First, BEcauſe *in their proſperous condition, when they* (e) *are grown thick, and covered with fatneſs, they will not know the Lord.* But (f) *ſpeak with a ſtiff-neck,* (g) *What is the Almighty, that we ſhould ſerve him? and what profit ſhould we have, if we pray unto him? we deſire not the knowledge of his wayes,* &c. Some people in ſeeking God are like a ſort of *Beggers*, who ſtanding at your door, will tell you, they make not a trade of begging, neither doe they come often, and had it not been for neceſſity, they would not have troubled you at this time. Are there not many (ſhould they ſpeak truth) muſt confeſs, this is their very caſe; *they make no trade of begging,* unleſs they are in ſome want: (h) *God is not in all their thoughts*; neither would

1. *Becauſe in their proſperity they will not know the Lord.*

e *Deut.* 32. 15.

f *Pſa.* 75. 5.

g *Job.* 21. 14, 15.

h *Pſal.* 10.

would they ſeek him in their troubles at all, if they knew how to be helpt without him. No doubt in the dayes of *Noah*, when the waters came and took away the wicked people out of their houſes and beds; yea, fetcht them off from the high hils and mountains, where they fled for ſafety, there was bitter mourning and crying to the Lord, but all in vain; as they would not know him in their proſperity, ſo now he will not deliver them, when (i) *Fear, and the pit, and the ſnare are upon them.* Job ſaith, *God will not hear the hypocrite, when trouble cometh upon him*: that is, ſeeing he cals not upon God (unleſs it be deceitfully and mockingly) but when great diſtreſs is upon him, therefore he ſhall be left to the *deſtroyer*, and no eye ſhall pity him. Hence it is, that the Scriptures ſpeak of (k) *Seeking the Lord while he may be found, and while he is neer*: and (l) *of the time accepted*: and (m) *while it is called to day*: denoting, that men may *forfeit their time*, and come after the *Gate of Grace* is ſhut. And if ſo, then no *time of finding*.

i *Job* 27.9.

k *Iſa* 55.6.

l 2 *Cor.* 6.2.

m *Heb.* 3. 15.

Beſides

Besides, the Lord takes it as not sought unto, nor call'd upon, when men only cry to him *in time of trouble.*

n 1 *Chr.* 10. 14. It is said of *Saul*, (n) *He enquired not of the Lord, therefore he slew him*: yet

o 1 *Sam.* 28. 6. in another place it is, (o) *When Saul enquired of the Lord, the Lord answered him not, neither by dreams, nor Urim, nor by Prophets*: the meaning is, when *Saul* knew not what to do, but saw the wrathful hand of God ready to cut him off by the *Philistims*, then (like a malefactor going to execution,) *He enquires of the Lord*; but this the Holy-Ghost cals, *not enquiring*, because it was only for his own end; and till great distress came upon him, he regarded not the Lord, but had cast him off, & sought himself in every thing. The fox in a snare, looks wishly, hangs the head, will sigh extreamly, and you may see tears fall from his eyes; but all this will not serve his turn, nor save him from being knockt on the head. Reader, shouldst thou live to see an *OLD HYPOCRITE* under *Divine wrath*, thou wouldst see him just like a *fox in a trap*, his countenance altered, groan and sigh, as if his heart would break,

and

and tears at command. *I have ſinned, I have ſinned,* (will the *OLD FOX* ſay) in betraying that *INNOCENT CAUSE.* But the Lord will neither truſt him, nor beleeve him any more; *his day* is now come, in which the *Judge of all the earth* will pay him home, for all his former craft and falſhood. *So let all thy enemies periſh O God.* Judg. 5. 31.

Secondly, *Becauſe they* (p) *ſay, A Conſpiracy*; that is, *mix themſelves with the unhallowed lump, keep unſanctified places and ſtandings, in Babylon, and the laſt Apoſtacy, and ſo* (q) *not ſeparated from the corruptions and evils of the time:* (r) *Wherefore come out from among them, and be ye ſeparate, ſaith the Lord, and touch not the unclean thing, and I will receive you, and I will be a father unto you,* &c. Plainly ſhewing, unleſs we forbear to (ſ) *follow the multitude,* or, *Great men:* (t) *Come out of Babylon:* (u) *Have no fellowſhip with the unfruitful works of darkneſs:* And (x) *depart from the tents of Corah, Dathan, and Abiram,* and all ſuch wicked men, the Lord will not be a Father to us, in anſwering our cries, when calamities and troubles are up-

Becauſe of their ſinful places and ſtandings in Babilon & the laſt Apoſtacy.

p *Iſa.* 8. 12.
q 2 *Tim.* 3. 5.
r 2 *Cor.* 6. 17, 18.
ſ *Exod.* 23. 2.
t *Rev.* 18. 4.
u *Eph.* 5. 11.
x *Num.* 16. 27.

upon us. What the Lord may doe in respect of his *unbounded bowels*, and *free grace*, (y) *it is a thing too high for us.* For he is many times better then his promise, and above it. But this I say: So long as men wrap themselves in the sin and guilt of others, *plead for Baal*, and endeavor to strengthen Tyrants in oppression and blood, follow *Balak* (as *Balaam* did) for *the wages of iniquity*; these cannot (thus doing) by any *Scripture-promise*, expect a *time of finding*: I speak of a temporal deliverance, as to be (a) *hid in the day of the Lords anger.*

y *Psal.* 131. 2.

a *Zeph.* 2. 1, 2, 3.

There is a twofold *separation* which the Lord requires of his people at this time. 1. From things. 2. From persons. And the followers of the Lamb they do both. * *They are redeemed from the earth*; that is, from the carnal *Church-Ministry*, *worship*, and *Government*; they will not communicate in any of their devised service, forms, customs, administrations, nor contribute any thing to their maintenance. *Numb.* 7. 3, 5. *Neh.* 10. 23, 39. Likewise, † *They are redeemed from among men*: who these *men* are, the

* *Rev.* 14. 3.

† *Ver.* 4.

the Apoſtle ſhews, *viz.* the *Apoſtates in the laſt days: MEN*, that *ſhall be lovers of their own ſelves, covetous, proud*, &c. *from ſuch turn aſide.* 2 Tim. 1. 2,5.

Charls 9. having a petition brought to him from the Admiral *Chaſtillon*, he refuſed to receive it, ſaying, *If he will forſake the Rebels* (meaning the Proteſtants) *and come to us, we will hear him: but ſo long as he encourageth the enemy, we will receive none of his Petitions.* I wiſh with my Soul, that ſome eminent profeſſors would lay things to heart: How can they think that the Lord will receive any of their *Petitions*, if not only they abide with his Enemies, and take their part openly againſt him, but ſeek to ſtrengthen and maintain (what they can) the greateſt revolt that ever was made againſt Jeſus Chriſt? It is ſaid, (*b*) *But Noah found grace in the eyes of the Lord*: Why *Noah* more then others? why was the Lord better to him then to a whole world? He was (*c*) A SEPARATIST, and a ſtrict one too; for he made conſcience of his ways, and wherein he ſaw others differed from truth and righteouſneſs, therein

b *Gen.* 6. 8.

c *Gen.* 7. 1.

therein he differed from them.

Qu. *But why are not many professors* Separatists (*like* Noah) *now, so to have*
d 2 *Tim.* 2. 2, 3, *&c.* a time of finding *when the Flood comes?*

Answ. To speak my thoughts, it is because of *Self-love* and *Covetousness*:
e 1 *Tim.* 6. 10. These (*d*) *two great leading sins* (like *two huge Beasts*) open a wide Gap to the rest of the sins in the *last Apostacie*, (*e*) *For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves thorow with many sorrows.* Howbeit in some ground there are ill VVeeds of several sorts; yet commonly there are one or two riser and ranker then others. I am the more confirm'd to think the *last Apostacie* is come, not onely because all the VVeeds appear foretold, but that *Self-seeking and Covetousness*, first named, are higher and ranker then the rest.

The Story of the Usurer may fitly come in here: when he went abroad, people pointed at him, and shooke their heads; whereby he knew his way and trade was generally dislik'd: this sorely vex'd him, until he came home, and saw his *Bags*; then he would laugh, and say

to

to himſelf, *Ha, ha, Now let them laugh at me,* here *is that makes a mends for all:* and thus his grief was over. I know, it doth many times extreamly trouble ſome profeſſors to hear and ſee what they do: That is, how they are condemn'd by all faithful people, for ſerving the luſts of men; and for countenancing *Covenant-breakers,* and ſuch as have betrayed the glorious Cauſe of Chriſt. This (I ſay) vexeth them at the heart; and the more, becauſe their Conſciences cannot but check them for building again the things which they deſtroyed. Notwithſtanding, *when they come home,* and ſee the *BAG,* (*f*) what *WEALTH IS GOTTEN BY THIS CRAFT,* ſo much honor and preferment at Court, ſuch a gainful place in the Army, ſo much *per ann.* in the Colledge, ſuch a fat living or augmentation in the Country; beſides the pride and gallantry of their Wives and Children, all Ladies and Prince-like: *Ha, ha,* (ſay they) *now let them laugh:* what care we for the FIFTH MONARCHY-MEN, or their *witneſs* againſt us? they call us *Time-*

(*f*) *Act.* 19. 25

ſervers,

servers, Turn-coates, Court-flatterers, and such as will crouch for a morsel of bread. But these *High-places, Offices and preferment*, make us amends sufficiently. Besides, what can their poor (g) *son of Iesse do for us?* But let them take this into the BAG too:

g 1 Sam. 22. 7.

Jer. 17. 11. *As the Partridge sitteth on eggs, and hatcheth them not, so he that getteth riches, and not by right, shall leave them in the midst of his days, and at his end shall be a fool.* Nurses count them good Children which though they are ready to cry at every turn, yet are easily quieted with some toy. The Devil is little troubled that men do weep and cry now and then, and are sometimes *prick'd at the heart* for their corrupt walking; so that for a little honour, pleasure, profit, and such like toys, their consciences are soon quieted. Again, I speak not this, as taking delight to discover the nakedness of professours: the Lord knows, my desire is, That (h) *the precious might be separated from the vile*, and that none of Gods elect among the Back-sliders might be partakers of their plagues. And therefore in the Bowels of Jesus, I beseech

h Jer. 15. 19.

ſeech them to Conſider,

1. What a ſad thing it is, that men not (*i*) *looking to themſelves, ſhould loſe thoſe things that they have wrought, and not receive a full reward.* I have thought ſometimes of *Ioabs* caſe, after he had fought many Battels; yea, the Lords Battels, ah, that his *gray hairs* ſhould go to the grave under ſo much ſcandal and diſhonour: But more ſad is their caſe, who having oppoſed the Prelates, and fought valiantly for the truth; yea, (ſome of them) left their Country for the Goſpels ſake, ſhould now for looking back, (*k*) *Not be in the Aſſembly of Gods people, neither written in the writing of the Houſe of Iſrael, neither enter into the Land of Iſrael,* nor be mourned for as the prophets were, *Oh my Father, my Father,* (*l*) *ah his Glory.* i 2 *John* 8. kEze. 13. 9. l *Jer.* 22. 18, 19.

But, 2. And this I wiſh that they would ſeriouſly lay to heart, *viz.* how the diſhonour of Gods great Name occaſioned by this *late Apoſtacie*, lies principally at their door. Our *holy profeſſion* had never been rendred ſo odious as it is, if Profeſſours and Church-Members had not been. Hence it is, when

some have been told of breaking their *promises* and *engagements*, and casting off the Lords work, and setting up their own interest: to name such and such professours and Church-Officers who went along with them, as if they did nothing without their counsel and encouragement. The old *Nonconformists* were wont to say of the *Conformable Ministers*, that, *The best were the worst*; meaning, those who subscribed to the *Prelates*, and used the *Service and Ceremonies* of the Church, (though otherwise good men) did more hinder the *work of Reformation*, and harden ignorant people in Errour and Superstition then, then all the ignorant and scandalous Priests of the Nation. And questionless it was so. And what may we say of the present *Conformists*? *The best are the worst.* For howsoever in many things they walk better then the rest, and we hope better things of them as to their *Soul-state*; Yet considering how they have left the *Lords work*, and are fallen in with a worldly interest, and what evil Instruments they have been in obstructing the good old cause, in

these

these respects and such like, it may be fairly asserted, *The best are the worst*; I say, *the professor worse then the prophane, and Church-Officers worse then the ignorant and scandalous parish-Priest*; especially if it be minded, how many *Simple hearts* in City and Country have been deceiv'd by these men, and hindred from being faithful to Jesus Christ in their *Generation-work*. I shall conclude in *Pauls* words, (*m*) *Every mans work shall be made manifest: for the day shall declare it. Because it shall be revealed by fire; and the fire shall try every mans work of what sort it is*, &c. *If any mans work shall be burnt, he shall suffer loss; but he himself shall be saved: yet so, as by fire.* What this *fire* means, is worthy of Consideration.

(m) 1 Cor. 3. 13, 15.

Thirdly, *No time of finding, because* (n) *their hands are full of Blood.* The *Hebrew* hath *Bloods*, signifying how the *Priests* and *False-prophets*, by their flatteries and lies, destroyed the Souls of the people; and the *Rulers*, their bodies and estates, by oppression and cruelty. But the *Allusion* which the prophet here useth, notably sets forth

3. *Because their hands are full of blood.*

(n) Isa. 1. 15. & 59. 3.

the *impudent boldneſs* of theſe men: It is taken from a *Murtherer*, who having waſh'd his hands in *innocent Blood*, comes and ſhews them to the Judge, as taking delight to have them ſeen in that *Bloody colour*. Much blood, precious blood was ſpilt in the late wars: the which ſome men by their falſhood and breach of promiſe have not onely contracted to themſelves, but bring *their bloody hands to the Altar*, lifting them up before the Lord, Angels and men, as glorying (it ſeems) there lies the guilt of ſo much blood upon them.

I cannot forget *Davids* example; when they brought unto him the water of the well of *Bethlem*, (o) *He would not drink thereof, but poured it out unto the Lord, ſaying, Be it far from me, O Lord, that I ſhould do this: is not this the blood of the men that went in jeopardie of their lives? therefore he would not drink of it.* It were well if ſome mens hearts would ſmite them as *Davids* did. *Davids worthies* only jeopatded their lives; no blood was ſpilt; but many of the *Lords worthies* in the late wars, did more then jeopard their lives,

o 2 *Sam.* 23. 16, 17.

lives, for they loſt them in the high-places of the field. But hath their *Blood been poured out to the Lord,* (as *David* did the water?) I ask againe, Hath it? or rather, have not ſome men drunk it themſelves? And with this blood purchaſe Courts, Titles, Superiority; with this blood clothe themſelves and families (like the *Glutton*) (p) *in purple and fine linen,* and fare *ſumptuouſly every day*: Do they not with this BLOOD perſecute the very cauſe and intereſt of Chriſt for which it was ſpilt? yea more, do they not with this BLOOD build again that *curſed Ierico,* by which it was overthrown? (q) *Wo to him that buildeth a Town with blood, and ſtabliſheth a Citie by iniquity.* (r) *Wo to the bloody City, it is full of lies and robberie, and the prey departeth not.*

p *Lu.* 16. 19.

q *Hab.* 2. 12

r *Nah.* 3. 1.

As ſuch men are unlike *David,* ſo like *Nero* and *Iulian* the Apoſtate, for all the world. The firſt having kil'd his own mother, perſwaded the people (*publica fortuna extinctam*) that ſhe was put to death for the publick good of the State. The other, when he opened the temples of the *Pagan gods,*

and repaired their Altar, it was (*securitas reipublicæ*) for the safety of the Commonwealth: have there been none since, having murther'd the Commonwealth, in her Laws, Liberties, Priviledges, &c. and re-established old Popish Idols, would make the Simple believe all is done for the publick good and safety of the people? (r) *What shall be done unto thee, thou false tongue?*

r *Psal.* 120. 3.

But to return to our Prophet: howsoever both Priests and Princes have their *hands full of blood*; yet they (*s*) *make many prayers: multiply prayer*, saith the margin. Hence observe, 1. No people are (*t*) more forward in outward services, then Hypocrites and Apostates: for when they have cast off *the power of Godliness*, they will be the more busie about the *form*. 2. Whilst mens *hands are full of blood*, there is no *Time of finding*, though they *multiply prayer*. This later is plain in *Davids* case: (*u*) *All the while he kept silence*, and acknowledged not his sin (which doubtless was blood) his (*x*) *Bones were broken, and waxed old, and his moisture was turned into the drought of summer*; that is, he could hear of no joy

s *Isa.* 1. 18.

t *Mica.* 6, 6, 7.

u *Psal.* 32. 2, 3. &c.

x *Psal.* 51. 8.

joy and gladneſs, but lay roaring under pangs of conſcience, having the ſtrength of body and ſoul conſum'd through grief and mourning: if it were thus with *David*, for one mans blood, what may we think of their caſe, who (by power and policy) ſhall wrap themſelves in the guilt and blood of many thouſands; yea, more, (*y*) *Shall crucifie to themſelves the Son of God afreſh, and put him to open ſhame*; that is, ſhall treacherouſly *murther* Jeſus Chriſt in his righteous cauſe: and which is more, ſhall deride and mock the Lords people, and perſecute them, if they ſpeak againſt them for ſuch things?

y Heb. 6.6.

Fourthly, *Becauſe of mens allowing themſelves in ſome known wickedneſs.* (a) *If I regard wickedneſs in my heart* (ſaith David) *the Lord will not hear me.* Obſerve, 1. He doth not ſay, *If there be iniquity in my heart*, but, *if I regard it*; that is, delight in it, and allow it, and would have it abide there as a friend and beloved. Hence we may ſee a difference between a ſincere Chriſtian, and a corrupt heart. A ſheep by occaſion may fal into mire and dirt; but he likes not to be there, he likes not the

4 *Becauſe of mens allowing themſelves in ſome known wickedneſs.*
a Pſal. 66. 18.

place; whereas a *ſwine* in dirt, is where he would be: it is true, the choyſeſt Chriſtians are ſometimes overtaken, & yet through Grace, they can ſay, *We know nothing by our ſelves*; that is, no evil which (knowingly) they approve of: but what God loves, they love, and what he hates they hate; whatſoever they know to be a duty and truth, they will do, and what is evil and ſinful forſake. If you caſt ſtones or gravel into a fountain, the water becomes thick and muddie: but within a little while, it purgeth it ſelf again, and is clear and ſweet as before. So a good man, by reaſon of temptations, is ſometimes troubled, and paſſions riſe in him: but through the *power of Grace*, he is ſoon reſtored to his former ſweet and holy walking. But with the wicked it is not ſo: his heart (*b*) *is like the troubled ſea, when it cannot reſt: always caſting up mire and dirt.* (*c*) *Wickedneſs is ſweet to him: he keeps it within his mouth.* As men to keep their goods, have ſtrong walls and doors about their houſes; ſo have *Reigning Hypocrites* about them: ſome to write for them, others to preach

b *Iſa.* 56. 20.

c *Job* 20. 12, 13.

for

for them; some to fight for them; and all is, that the Hypocrites GOODS may not be lost: to wit, his pomp, pride, oppression, *&c.*

Quest. But how may it be known when a man *regards iniquity in his heart?*

Answ. 1. When he corrupts men (*d*) by gifts and preferment, to defend his unrighteous doings. d *Mat.* 28. 12, 13, 14.

2. (*e*) When he fears not to commit the greatest sin, so he may satisfie his will and lust. e *Esth.* 3. 8, 9. &c.

3. When he will (*f*) fast, and pray, and weep, that he may the sooner effect his wicked designes. f 1 *Kin.* 21. 9. *Jer.* 41. 6.

4. When (*g*) he counts such his greatest enemies, who deal plainest with him about his foul miscarriages. g 1 *Kin.* 22. 8.

5. (*h*) When no thing will make him blush or asham'd. h *Isa.* 3. 9.

But secondly, This *regarding iniquity is in the heart.* *The Scribes and Pharisees* outwardly seem'd to be good men, religious and devout, (like the Hypocrites of our time) but Christ who knew their heart, shewed what they were: *A brood of Vipers, painted sepulchres, their inward parts very rot-*

ten-

tenness. The *Wood-picker* (a little Bird) when she is seeking a place to breed in, lights on the side of a Tree, and with her Bill gives a knock; if she perceive the same to be hollow, then to work she goes, and with her Bill makes a little hole in the Tree, thorow which she creeps into the *hollow part*, and there builds her Nest, lays her eggs, and hatcheth her young ones. The Devil is like this *Bird:* when he comes to a professor, and by knocking him with preferment and profit, finds he is *hollow-hearted*, there he falls to work, and in he goes; here he hath his Nest, eggs, and young ones. And in truth, never had he entred into so many professors, (as of late he hath done) but that after a little KNOCKING, (*all this will I give thee*) he perceiv'd they were *hollow*: I say, *HOLLOW-HEARTED*, notwithstanding their oaths, vows and engagements: neither was he deceived, (as we see by sad experience) for he hath found room enough in that *hollow and rotten part*, to build his Nest, and hatch his young ones. But what saith Christ of such people? (*i*) *The last state of them*

i *Mat.* 12. 43, 44, 45.

worse then the first. There is little hope for men to have *a time of finding*, so long as Satan hath his Nest, eggs and birds in them.

Fiftly, *Should some men be spared, it would encourage them to go on in their sinful ways; they would presume, grow more confident and vile, if possible.* Had not *Pharaoh* and his host perished in the *Red-sea*, they would have been more inhumane and cruel then ever before. (*k*) *Because sentence against an evil work is not executed speedily; therefore the heart of the sons of men is fully set in them to do evil:* that is, because the judgment of God is so long put off, wicked men plead as it were a prescription of impunity; & perswading themselves, that the execution of the sentence (which is so long delayed) will never be laid on them, hence are hardned and made worse in their sinful courses. In the *Hebrew* Text, *their heart is full to do evil:* that is, full of evil purposes, full of wicked imaginations, cursed plots and devises for the bringing forth the works of darkness; so full, that there is no room for the fear of Gods wrath, no room for the consideration of

5. Because if spared, they would presume, grow more confident and vile.

k Eccl. 8. 11.

of their own danger, no room for the apprehenſion of their falſhood, hypocriſie, backſliding, whereby to reſtrain them in any meaſure; but they run with a full ſtream into the practiſe of all kind of wickedneſs.

l Pſa.7.11. It is true, (*l*) *God is angry* (or *angerly threatneth*) with the wicked *every day*: the ſentence againſt every evil work, is already given: but becauſe the execution is deferred, becauſe wickedneſs is not ſo thwith checked, blamed, puniſhed, men think they ſhall be longer licenſed in ſinning. As the Stars, though in themſelves very great, yet being ſeen a far off, ſeem to be little: So Apoſtates, and other ungodly people, perſwading themſelves the day of vengeance is a long time to come, they are little or nothing moved by it: if we bring this home to the ſinners of our time, we ſhall have ground to believe that their judgment is nigh.

For, 1. The Lord having through infinite clemencie, forborn them a while, and not fallen preſently upon them, they are become (*m*) the *Scoffers* in *Peter*, and (*n*) *have belied the Lord, and ſaid, It is not he, neither ſhall evil*

m 2 *Pet.*3. 3,4.
n *Jer.*5.12, 13.

come

come upon us, neither ſhall we ſee ſword or famine. And the Prophets ſhall become wind, and the word is not in them; that is, mock at Gods menaces, and jeſt at his judgments, as things that never ſhall come to paſs and be effected. As *Agag*, when he ſaw he was not cut off with the reſt of the *Amalekites*, concludes, (o) *Surely, the bitterneſs of death is paſt*: So becauſe they were not ſwept away in ſuch a month or ſuch a yeer, what ſay they now? (p) *The dayes are prolonged, and every viſion faileth.* Becauſe they do not immediately ſee the whole Propheſies accompliſhed, (concerning the *Little Horn*, the *Laſt Apoſtacy*, and *the Beaſt which aſcendeth out of the bottomleſs pit*) they contemn them, and laugh at them, as though they ſhould never be fulfill'd; and ſay, (q) *We are delivered to do all theſe abominations.* Though we have done ſuch things (ſworn falſely, and betrayed the intereſt of Chriſt and his people) and have been grievouſly threatned for the ſame; yet we are delivered from their *THREATNING TESTIMONY*, and are well, ſafe, and without fear

o 1 Sam. 15. 32.

p Ezek. 12. 22.

q Jer. 7. 10.

or

or danger, and shall go on, and prosper still; yea, (and which is more) they (r) *Desire the day of the Lord*; In a profane boldness provoke and dare the Lord to bring that once to pass, which he hath so long threatned. Where are his (s) *Battle-axes*: the (t) *vial-Angels*: (u) *his sore great and strong sword*: (x) *Let him make speed, and hasten his work that we may see it, and let the Counsel of the Holy One of Israel draw nigh, and come, that we may know it.*

r Amos 5.18.
s Jer. 51. 20.
t Rev 15.1.
u Isa. 27.1.
x Isa. 8.19.

2. *Judgment not being speedily executed*, What is the *evil that their heart is full of?* (y) *We will not have this man to reign over us.* The war now is (like that of the *Old Gyants*) against *Heaven*, against God and Christ, how to (a) *Break their bonds asunder, and cast their cords from them.* As *Herod* no sooner heard (b) of one *born King of the Jewes*, but immediately *he sought the young Child's life to destroy him.* The very rumor of Christs coming forth to reign, and to break all corrupt powers, makes Tyrants mad, and it is their greatest care and study how to prevent him.

y Luk. 14. 14.
a Psal. 2.3.
b Mat. 2.13. 15.

But

But 3. And let it be heeded, when men are emboldned and made worse, because judgment is delayed; this shews not only that (*c*) *Divine wrath* is very nigh at hand, but it shall rest and abide upon them, (*d*) till they are consum'd to ashes (as fire doth wood) *No time of finding*, (*e*) for their prayers, cries and tears the Lord hates and despiseth.

c *Jer.* 5. 14, 15.
d *Isa.* 5. 25.
e *Amos* 5. 21. *Jer.* 7. 16.

Sixthly, It is much to the prayse and Glory of God, when Apostates, Hypocrites, and other corrupt people, have not *a time of finding*.

6. *God is many ways glorified when corrupt men have not a time of finding.*

Quest. Wherein is the Lord honored, not being found of his people?

Answ. 1. *In vindicating his Justice, Providence, and Great Name.* When God is silent, and spares Hypocrites, (*f*) *They thinke him like themselves, altogether as they are.* As the Tyrant having a safe passage homeward, thought the gods well pleased with his robbery: Thus do wicked men; if they prosper in unrighteous ways, & see others prosper therein: (*g*) Their *heart is as fat as grease*; and are ready to say, (*h*) *The Lord will not do good, neither will he do evil*: may they

1. *In vindicating his providence and great Name.*
f *Psa.* 50, 21.
g *Psa.* 119. 70.
h *Zeph.* 1. 12.

they begin to call in question his Ju-
Mat. 2. 17. stice and Providence. (i) *Every one that doth evil, is good in the sight of the Lord, and he delighteth in them*; that is, accepteth and approveth of the wicked, justifies them; yea more, takes pleasure in them. How many in these late years, by their Atheistical conceits, and blasphemous speeches, have wearied and vexed the Lord! and whence hath it risen? (k) *Where is*
k Ibid. *the God of Judgment?* As if there were no Providence, no God that did judge and govern things upon earth, because he doth not presently punish *the workers of iniquity*. As one not long since most blasphemously sayd, *If he be a God, why doth he not shew his judgment upon such a one?* I could name both. Now howsoever many reasons might be given for the prosperity of the wicked, and their impunity, yet doubtless, the glory of God is exceedingly manifested in his Government and Administration, *when he breaks the power of the proud*, and makes them like
1 Rev. 15. 4. ashes under the soles of his feet. (l) *Who shall not fear thee, O Lord, and glorifie thy name? &c. for thy judgments*

are

are made manifest. By that revenging ſtroke from Heaven which reach'd *Julian* the *Apoſtate*, many who formerly had ſpoken wickedly of Chriſt, repented, and acknowledged their blaſphemie, and gave glory to him. In ſome ſuch way (I am perſwaded) will the Lord vindicate his Providence and Juſtice; namely, by making *SOME MEN publick Examples* of his wrath: ſuch I mean, who by their falſe-ſwearing, and horrible hypocriſie (and proſpering a while therein) have occaſioned many to have had *hard thoughts of God: WHERE IS THE GOD OF JUDGMENT?*

Memorable is that ſtory of *Amurath* at the battle of *Varna*: when he ſaw the ſlaughter of his men, and all things brought into extreame danger, he pluckt out of his boſom the writing wherein the late League was compriſed; and holding it up in his hand, with his eyes liſt up to heaven, ſaid, *Behold thou crucified Chriſt, this is the League thy Chriſtians in thy name made with me; and they have without cauſe violated: Now if thou be God, as they ſay thou art, and as we dream, revenge the*

wrong now done unto thy Name and me, and shew thy power upon thy perjurious people, who in their deeds deny thee their God. VVas a *Turk* heard against Idolaters, for *Covenant-breaking*, And will not the Lord much more bow his ear to the strong cries of his children, holding up in their hands the Protestations, Vows, and solemn Ingagements (nor of Papists, but) of great professors, which they publickly have broken with God and men; when they shall say, (as still they do) *Behold Lord, see here, these are the Oaths, Attestations and promises, which thy great professors have made with thee, and for the interest of thy Son and Zion; and without any cause (but to satisfie their own lusts) they have violated: Now therefore, as thou art a jealous God, and tender of thy great Name, Glory, Providence; so shew thy great Power, upon these false and dissembling people, who in their works deny thee their God?*

5. By making himself known in his truth & cause.

Secondly, *By making himself gloriously known in his truth and cause.* That *Saul* had no *time of finding*, but was left of God in the day of distress; thus made way for *Davids* kingdome: So when

when Tyrants are broken in their power and Government, it is in order to the exalting of Jesus Christ in his kingdome and rights. (*m*) *The Lord is known by the judgments which he executeth:* and till then, his Name is not feared, his truth and cause denyed, and his honour is laid in the dust. But when the Lord, by destroying the enemies of his Glory, shall put a Crown upon his GOOD OLD CAUSE: then it shall be said, (*n*) *Verily he is a God that judgeth in the earth.* And (*o*) *there is none else.* And (*p*) *the enemies* (as Lawyers, Priests, Souldiers, and Apostate-professors) *shall be found lyars.* (*q*) *I will stretch out my hand upon them, and make the Land desolate; yea, more desolate then the wilderness toward Diblath in all their habitations.* But what will the Lord get by this? *And they shall know that I am the Lord.* As if he should say, Their loss shall be my gaine; their fall, my rising: for whereas by their *Covenant-breaking*, and horrible *Apostacie*, they have brought my Name and Glory under reproach; I will recover all again upon their ruine.

m *Psal.* 9. 16.

n *Psa.* 58. 11.

o *Isa.* 46. 9.

p *Deut.* 33. 29.

q *Eze.* 6. 14.

Was not the Lord eminently known in this Nation, when he *executed judgment* upon the King and Prelates, and that party? To my knowledge, (r) *the fear of Gods people fell upon the Nations about us:* and they confeſt the Lord had done great things for us, and began to enquire after *our good cauſe*, and had honourable thoughts of it. But true it is, ſince this *unbleſſed Apoſtacie* came up, (occaſioned by profeſſours) they judge otherwiſe both of us and it. As for the *Engliſh profeſſours*, they call them, *A pack of diſſemblers*; their profeſſion, falſhood and craft; and the *good old Cauſe* (ſo ſignally own'd by the Lord) they ſpurn at it; nay more, (and truly I mourn as I write it) by reaſon of the groſs miſcarriages of ſome *Profeſſours*, the very Name of Religion is become ſo odious, that they have made *Ballads* and *Songs* againſt it, and they are ſung by baſe fellows up and down the Nation; and what is the Burden of their Song? *No Cheater like the Profeſſour.*

r Eſth. 8. 17.

But though this be ſo, yet when the Lord ſhall *execute judgment* upon thoſe

thoſe men who have brought ſuch diſhonour and reproach to him, and ſo build the old waſt places, and be called, The repairer of the breach, and reſtorer of paths to dwell in: Then he will recover the *glory of his great Name*, and be more admired of the Nations then before. When the *Scribes* and *Phariſees* had put Chriſt to death, what ado they made to have kept him in the grave, and that he might not riſe again! but (ſ) *they imagined a vain thing.* It was not the great *ſtone which they rolled before the door of the* Sepulchre, nor their *ſealing it*, nor *ſetting Souldiers to watch*, that could do it: but he roſe in the ſpight of them all, (t) *and declared himſelf to be the Son of God.* Since they crucified the Lords *Cauſe*, what hath been their work? but how to keep it from riſing. Truly little elſe hath been thought of, or lookt after: the help that is called for from this party, and the other, it is onely to ſtrengthen the hands of the wicked. Now as the Lord will not eaſily part with his glory, ſo (I think) it will not be recovered without executing judgement upon the enemies

ſ *Pſa.* 2. 1.

t *Rom.* 1. 4.

of it, and *reviving* his glorious work and cause again: but in what case then are Revolters? for if God in this way be glorified, they must needs be asham'd. If the Lord do magnifie his great Name, by lifting up the *interest of Christ and his people*, it must be to the shame and confusion of their faces, who have brought it under foot. As those that have been *whores* to *great men*, being cast off, or their masters dead, every body points at them and scorns them; *there goes one that was such a mans whore, fie upon her*: no less detested will they be, who have served the unclean interest of men. The time (I am perswaded) is nigh, that they shall not shew their heads abroad, but men, women, and children will point at them, saying, LOE, THERE WALKS ONE, A PROFESSOR, A CHURCH-MEMBER, WHO FOR A SALARY, A PLACE, AN OFFICE, A MONOPOLY, PROSTITUTED HIS HONESTY, FAITH, CONSCIENCE, COUNTRY, TO THE LUST AND WILL OF MEN.

3. *By being glorifyed of*

Thirdly, *The Lord not granting a time*

time of finding unto some, but leaving them to perish under wrath, is glorified of many by it. I have been thinking sometimes, what might be the cause, that in pouring out the seven *last plagues*, we finde not any (*u*) *to give glory to the God of Heaven*, but when the *seven thousand were slain in the Earth-quake*. Now my opinion is, in the destruction of the *Last Apostacy* (under the *first vial*) Gods Justice, Holiness, wisdome, &c. will occasion some extraordinary glory to be given to him. For whereas he begins with *a professing people*, and spares them not; this will be more to the prayse of his Justice, then when his wrath afterwards fals upon Idolaters, and such as know not God. And hence it is, that the *Mourners in Zion*, cry day and night with a loud voyce to him that sits on the Cloud, (x) *Thrust in thy sickle and reap, for the time is come for thee to reap, for the harvest of the Earth-Apostacy is ripe*. Not that they fret at the prosperity of evil doers, or are impatient under their oppressions, or delight in blood; but because of the exceeding great glory (they know) Jesus Christ will have

some, because others are punished.

u *Rev.* 11. 13.

x *Rev.* 14. 15.

by it. When weeds overtop the corn, bryars and thorns are grown great and thick, high above the vine, unless they are cut down, there will be no harvest, no vintage. (y) *When thy judgments are in the earth, the inhabitants of the world will learn righteousness.* When the thorns and bryars, which are grown great and high among us, are pluckt up by the roots, then will this Nation learn righteousness: then shall the Lord have a glorious harvest and vintage, even sweet and blessed fruit; then there will be a generation of Professors sincere, single hearted, faithful to God, and faithful with men: whereas now too many are (a) *Lovers of themselves, Covetous, Boasters, Proud, Blasphemers, Unthank-ful, Unholy, Truce-breakers, Traytors,* &c. *Having a form of Godliness, but denying the power thereof.*

y *Isa.* 26. 9.

a 2 *Tim.* 3. 2, 3, 4.

Howsoever it be true, (b) That *the wicked is reserved to the day of destruction*; yet this *day* and *destruction* is (c) *For God's own glory*: but when *they shall be brought forth to the day of wrath*, how is he then glorified? Truly in nothing more, then when others see-

b *Job.* 21. 30

c *Pro.* 16. 4.

seeing the vengeance: not only justifie it, but are *instructed*, and *kiss the Son, and stand in awe, and sin not.* (d) *Zion heareth and rejoyceth, and glad are the daughters of Judah, because of thy judgments, Jehovah.* Those people which are a while without the Sun, no sooner have a sight thereof, but leap and clap their hands for joy, as having now their light and life and comforts restored to them. So long as men are under Tyranny and oppression (which will be till *the vial-plagues be gone*) what have they, but night and darkness, sorrows and vexations continually? Now *Christ rising in judgement*, removes these heavy yokes and burdens, and plants peace and righteousness in the Earth. Hence not only will the righteous shout for joy, but the Lord every where praysed by all sorts of people, even the whole Creation.

d *Psa.* 97. 8

Fourthly, *As no people by their sins do so much press and burden the Lord, as back-sliders, and luke-warm Professors, so he is not at rest and satisfied, until he have throughly executed his judgment upon them.* For this we have an example

4. *He being at rest and satisfied when he hath executed his judgments upon Apostates.*

ple in the *old Apostate Israel*, when they fell into the hands of their enemies, were plundred and spoyl'd, had their children ston'd, and tumbled in blood, their City and Temple burnt to ashes, and all their power, glory and greatness layd in the dust; then God easedHis fury to rest, his jealousie to depart; then was he quiet and still, and angry no more. The Lord seems to be troubled and unquiet, before his judgment is executed; but when that is once done (especially upon an *Hypocritical Nation*) then he is at rest, pacified and comforted. (e) *Thus shall mine anger be accomplished, and I will cause my fury to rest upon them, and I will be* COMFORTED: *and they shall know, that I the Lord have spoken it in my zeal, when I have accomplished my fury in them.* Again, (f) *It is my desire, that I should chastise them.* As a man that longs for a thing, is unsatisfied, and restless till he have it; so the Lord seeing them grown desperately wicked, (g) *Will ease himself,* with their just punishment.

e Ezek. 5. 13.

f Hos. 10. 10.

g Isa. 1. 24.

Before *Jonah* had judgment past upon him, (h) *There was a great wind,*

h Jon. 1. 4, 15.

and

and a mighty tempest in the sea; the Lords displeasure and anger was up, and let out: but when *Ionah* was cast into the sea, when justice was done upon him, it is said, *the sea ceased from her raging*. God is quiet first, then the waters. So when judgment was executed upon *Achan*, the Text saith, (i) *The Lord turned from the fierceness of his anger*. Again, when judgment was executed upon the *bloody house of Saul*; (k) *After that, God was intreated for the Land*. Till that was done, the Lord was not at rest, his jealousie and wrath ceased not. The Lord threatens to bring the *Assyrian* upon the *Iews*, who should take away their fair Jewels, strip them, and leave them naked and bare, burn their houses, and thrust them thorow with the sword; and what then? (l) *So will I make my fury towards thee to rest, and my jealousie shall depart from thee, and I will be quiet, and will be no more angry*. (m) *The indignation shall cease, and mine anger in their destruction*: as if he should say, when I have destroyed them, and layd all waste, then I shall have ease, my anger and fury will cease

i *Iosh.* 7. 26.

k 2 *Sam.* 21. 14.

l *Ezek.* 16. 42.

m *Isa.* 10. 25.

n Esth.7.10 ceaſe. (n) *They hanged Haman upon the gallows, and then was the Kings wrath pacified.*

And as the Lord is not quiet and ſatisfied, till he have executed judgment upon *Apoſtates*; neither is he at eaſe, until he have done the like upon *Luke-warm Profeſſors.* (o) *Becauſe thou art neither cold nor hot, I will ſpue thee out of my mouth.* When a man hath ſomething upon his ſtomack, which he cannot brook, but it is loathſome to him, he hath no eaſe or quiet, till he have caſt it up. They that are not *hot*, having not *the power of Godlineſs*; nor *cold*, having yet the form, they are a burden and trouble to Jeſus Chriſt, till he have (by ſome judgment) quitted himſelf of them. For concluſion, I have a few things to propound, to the *earth-thriving Profeſſors* of this age, who are at eaſe in their *fat places.*

o Rev.3.16

1. Whether the Lord be not more preſt and burdened with the ſins of *Revolters and luke-warm profeſſors*, then with the ſins of any other people?

2. Whether any people ſince the *riſe of the Beaſt*, have made a greater revolt from God, or have been more

luke-

Luke-warm (all things considered) then the present English Revolters.

3. Whether the *latter Apostacie* mentioned by *Paul*, 2 *Tim.* 3. 1, 2, 3. be not in every particular (to the life) fulfilled in them.

4. Whether the Lord can be at rest, satisfied and comforted, till he have throughly executed his judgment upon such enemies of his Glory, Cause and Kingdom.

5. Seeing it is not the *Dragon*, but his *Tail*, that (*) *drew the third part of the Stars of Heaven, and did cast them to the Earth*; * Rev. 12. 4

I query, 1. Who is meant by the *Tail of the Dragon.*

2. Who are the *fallen Stars?*

3. Unto which of the Apostacies do they belong? for to one they must, if not to both.

Seventhly, *Because men mourn and weep for the punishment of their sins, but not for their sins which caused the punishment.* As the Dog under the whip, howls and cries for the pain, but not for the fault and cause of his beating. Thus did the old Jews, when the *Amorites* came out against them, and chased

7. *Because men weep for the punishment of their sins, but not for their sins causing the punishments.*

chaſed them as Bees do, and deſtroyed
p Deut. 1. 44, 45. them in *Seir*, even unto *Hormah*, (p) *They returned* and wept *before the Lord: but the Lord would not hearken unto their voyce.* And why ſo? becauſe they lamented the loſs of their Brethren, but not their ſins (not their *Apoſtacie, Rebellion, Unbelief*;) which provoked the Lord to ſmite them. When news came that the *Engliſh* were kil'd like ſo many Flies in *Hiſpaniola*; ſo ſhamefully deſtroyed, as I think never the like diſhonour and ſhame befel the Nation before; (the Lord by the judgment ſignally ſhewing his diſpleaſure againſt them.) It is true, there was faſting and mourning; but why? (as the old Jews did) *Becauſe their brethen were ſlain.* But was there any repenting of the *Cauſe*? was there any ſincere acknowledgment of the ſins which had provoked the Lord ſo extreamly againſt them? who like *David* ſpake then to the Lord, * and ſaid,
* 1 Chron. 21. 17. *Is it not I that commanded the people to be numbred? even I it is that have ſinned, and done evil indeed. But as for theſe ſheep, what have they done? Let thine hand, I pray thee, O Lord my God be*

be on me, and on my fathers house; but not on thy people, that they should be plagued. David had a weeping heart besides weeping eyes, and was no Hypocrite. But the *Crocodile* (as some write) having devoured a man, weeps over the Skull, when nothing else is left; not repenting of his *Deed*, but because on that bone there remains no flesh to eat. The *Hieroglyphick* is applyed to such WEEPING-HYPOCRITES, who will shed tears when they have murthered the people: yet so, as not repenting for what they have done; but fearing lest they should not have had enough of MANS BLOOD to drink and swallow down.

Quest. But if men acknowledge their sins before the Lord, with fasting and weeping; shall they have a *time of finding*, doing no more?

I answer, No, (q) *Except that they turn from their evil way, and from the violence that is in their hands.* When *Joshua*, and the rest of the congregation, knew who was the TROUBLER, had they onely acknowledged that great wickedness, and mourned for it,

(q) *Jon* 3. 8, 10.

I say, done no more, there had been no *time of finding*: and so much the Lord tels them; (r) *except you destroy the accursed thing from among you, I will not be with you any more.*

r Josh. 7. 12

So when it was told *David*, that (s) *The three years famine was for Saul and his bloody house, because he slew the Gibeonites*: Had there been no more confessing the sin, and asking forgiveness, the Lord would not have been intreated for the Land. So it may be said of all others in the like case, should they confess their Apostacy, Falshood, Oppression, &c. I say, publickly acknowledge the same before God, Angels, and men, appoint solemn days of fasts to weep and mourn for their sins; Nevertheless except THE ACCURSED THING BE DESTROY'D, the TROUBLER *ston'd*, and judgment executed upon the BLOODY HOUSE OF SAUL, there is no *time of finding*, neither will the Lord regard such things: and this the Scripture makes good, (t) *He that covereth his sins, shall not prosper; whose confesseth and* FORSAKETH *them shall have mercy.* If it be so, in what

s 2 Sam. 21 1, 2. &c.

t Pro. 28. 13.

case

caſe then are ſuch men, who are ſo far from *forſaking their ſins*, as they will not confeſs them; but *call evil good*, &c. yea more, make account by keeping the *Accurſed thing*, to proſper, and to carry all before them, in ſpight (as it were) of God, and of his Son, and *Zion*. *But the perverſneſs of tranſgreſſors ſhall deſtroy them.* Prov. 11. 3.

CHAP. VII.

How Saints may know it is a Time of Finding.

First, *When a man findes, that all diſtractions and unquietneſſes are removed from him, and a ſweet calm breatbes upon his Spirit.* (u) *I ſought the Lord* (ſaith David) *and he heard me, and delivered me from all my fears.* Again, *This poor man cried, and the Lord heard him, and ſaved him out of all his troubles.* What his *fears* and *troubles* were, the *title of the Pſalm* ſhews: *David* for fear of *Saul*, goes to *Achiſh King of Gath*; and being there, he is in more fear then before; Inſo-

How a time of finding may be known.

1. *When all fears are removed, and the ſpirit quiet.*

u *Pſal.* 34. 4, 6.

x 1 *Sam.*21 10,11,12. *&c.* much (to save his life) he useth (x) *strange gestures*, indeed not beseeming a man, much less the *Lords anoynted*: But what doth he else? Inwardly his soul is calling upon God; and finding that all terrors and amazements were over, and his spirit quiet, he concludes, it was a *time of finding*. You shall see in time of much rain, as the waters run down the hils, they make a great noise, by reason of the *rubs* in their way; but no sooner are they fallen in, and closed with the river, but the hissing is ceased, and all is quiet and still. Oh! the unquietness sometimes of a poor soul, by reason of the multitude of *RUBS*; what through troubles without, and fears within, there is a *strange noise*, confus'd, *like the noise of many waters.*

y *Psa. 6. 6.* a *Psa.69.3.* (y) *I am weary with my groaning.* (a) *My throat is dryed, all the night make I my bed to swim; I water my couch with tears; mine eyes fayl, while I wait for my God.* Notwithstanding all this, no sooner is this *poor trembling shrub* fallen into the stream of love, and sweetly closeth with it, but all *casting down* and *disquietness* is over: (b) *Iehovah*

b *Psa.27.1* *is my light and my salvation, for whom*

should

ſhould I fear? Jehovah is the ſtrength of my life, for whom ſhould I dread?

VVe have the like example in *David* another time, when *Abſalom* made that unnatural rebellion againſt him: at firſt, he was (c) *much troubled*; for (d) *the conſpiracy was great, and the people multiplyed ſtill with Abſalom*: but when he poured out his Soul before the Lord, he had that given in to him, as he neither feared the number which the Traytor had with him, nor the helliſh counſel which *Ahitophel* might give him. If a man ſhould ſee a *Lyon* or *Bear* coming fiercely againſt him, this could not but at firſt amaze him; notwithſtanding, if he ſhould perceive a place of ſafety by him, and run to it, and ſee himſelf in it; now he would fear no more. The malice and wrath of Perſecutors, their threatnings, baniſhment, impriſonment, ruine of families, *and killing the body*, doth at firſt ſtartle and affright a good man; but having been with the Lord, and graciouſly found him, he fears not what any Tyrant can do, cares not for his big words and ſtout looks; for he ſees the Tyrant bound, and knows the Lord will not

c *Pſa.* 3. 1. d 2 *Sam.* 15 12.

unchaine him, neither suffer him to stir, otherwise then it shall make for the glory of his great name, in (e) the *salvation* of the one, and *perdition* of the other.

e *Phil.*1.28

It was an evident sign, that the Lord answered not *Saul*, seeing his terror and trembling continued upon his heart. Is not that Scripture in part fulfill'd at this day, (f) *The sinners in Zion are afrayd, fearfulneß hath surprized the Hypocrites?* Is not *Cains* case, the condition of many? (g) they think *every one that meets them will kill them.* (h) *In the midst of laughter their hearts are full of sorrow.* (i) *Magor-Missabib, fear is round about them.* (k) *A dreadful sound is in their ear.* They dream of danger when they sleep, and where ever they come, (l) *Have no assurance of their lives.* Oh! what fantastick and pannick fears, and Satanical delusions, an unquiet guilty conscience causeth. He that hath a minde to hurt others, fears it is in the minde of every one to hurt him. But what may we think of such people? Truly I think, if the Lord had any regard to their prayers, he would not leave them

f *Isa.*33.14

g *Gen.*4.15

h *Pro.* 14. 13.

i *Jer.*20.3, 4.

k *Job* 15.21

l *Deut.*28. 66.

them under such continual terror and dreadful amazement. (*m*) *A good man shall not be afraid of any evil tidings.* But these people, when (*n*) *they have heard any evil tidings, they are faint-hearted.* And though it be but a *Hear-say*, and a *Noise*, and nothing in it; yet they tremble, as if they saw Death, Hell, and Judgment, and all ready to take hold of them. When news was brought unto *Lewis*, of the death of his Mother, perceiving by the countenance of the messengers, that they were ready to tell him something that would afflict his heart; *Let me pray first* (saith he) *and then speak what ye have to say.* A man may be sure it is *a time of finding*, when he can experience, not onely present fears remov'd, but his spirit brought up into such a gracious frame, as he can quietly hear any thing without dishonouring God, through murmuring and sinful passions, either in his thoughts, speech, or action.

m *Psa.* 112. 7.

n *Jer.* 49. 23.

Secondly, *It is a time of finding, when the Lords people faint not in their SEEKING, but are kept up, and have life and power given them to persist and per-*

2. *It is a time of finding, when the Spirit faints not, but is kept*

lively up in the duty of seeking.

severe to the end. As fresh Oyl poured often into the Lamp, preserves the light from going out; so their groanings and cries cease not day nor night, through *fresh supplies* of the Spirit. (o) *He giveth power to the faint; and to them that have no might, he encreaseth strength. Even the youths shall faint and be weary; and the young men shall utterly fall: But they that wait upon the Lord, shall renew their strength: they shall mount up with wings as Eagles: they shall run, and not be weary; and they shall walk, and not faint.* The meaning is, whereas proud Hypocries, (p) trusting to their own strength, power, parts, gifts, lose what they have, and make Ship-wrack of all; On the other side, such as are poor and (q) *despised things of the world*, (r) God *makes his power to appear in their weakness.* For though (s) *of themselves they can do nothing*, yet he *enables them* (t) *to do any thing:* And when they seem (u) *utterly spent*, they have a new supply of strength to enable them to bear up, and hold out; and thus (x) *he perfecteth the good work begun in them.* And indeed this is a gra-

o *Isa.* 40. 29, 30, 31.

p *Psa.* 20. 8. & 33. 16. & 52. 7.

q 1 *Cor.* 1. 27, 28.

r 2 *Cor.* 12. 9.

s *Joh.* 15. 5.

t *Phil.* 4. 13.

u 2 *Cor.* 8 9

x *Phil.* 1. 6.

gracious *return of prayer*: when the ſoul is not onely ſtrengthened and enabled to hold out, but is ſweetly raiſed and enlarged in the work. Though we have not the thing we ask, yet if we can ſigh more, and weep more for it then we did: Here is *a time of finding*; yea, ſuch a FINDING, as it is much better ſometimes to be kept up (by freſh ſupplies of the Spirit) in ſighs and tears, then to have preſently what is ask'd. As the Husbandman, the more ſeed he ſows, the larger is his Crop at harveſt. Doth the Lord keep thee *ſowing in tears?* doth he ſupply thee with precious ſeed? Oh, it is a *bleſſing of bleſſings*: thy reaping (y) in due ſeaſon ſhall be accordingly. I know Satan and Hypocrites are ready to reproach us, with the little profit we have by our mournings: *You have been* (ſay they) *theſe three or four years in tears, & nothing but ſighing & crying out againſt Self-ſeekers, Oppreſſors, Covenant-breakers: but what hearing-time have ye had?* (a) *What profit is it that ye have walked mournfully before the Lord of Hoſts?* To this we anſwer, Whereas we have not fainted, but

y *Gal.6.9.* 10.

a *Mal.3.* 14.

have been kept up in the work all this time; yea, have had such *fresh springs* of encouragement and enlargement, that our tears and sighing, *the last to be more then the first*: Hence we are satisfied, that *the ears of the Lord of Sabboth have been open to our prayers.* Many and great were the discouragements which (*b*) *the woman of Canaan* met with, when she besought Christ for her daughter: 1. Christ goes away from her, as if he would not hear her: when she had followed him, and gotten a word from him, what was it? truly a hard saying, *He is not sent unto such as she.* Well, she faints not, neither is weary, but continues her cry, *Lord, Lord, have mercy upon me.* What follows next? that her request was unseemly, unreasonable, *viz. To cast Childrens bread to Dogs.* A man would think whilst Christ carried himself thus towards her, it was no *time of finding*; whereas in truth she found him all the while: I say, all this time that these discouragements and temptations lay upon her, it was A TIME OF FINDING. But you will say, How? I answer, both

b *Mat.* 15. 21,22. &c.

in

in keeping up her ſoul, that ſhe fainted not; and in making way for the diſcovery of that *great faith*, which he gave her. So that it was better for the woman that ſhe was defer'd a while and ſtrengthened in the work, then to have had her requeſt ſooner granted. To you therefore my Brethren and Companions in Tribulation, and in the kingdom and patience of Jeſus Chriſt, this I would humbly ſend to you: whereas the Lord hath ſtrengthned you in mourning and crying againſt the *Abominations of the laſt Apoſtacie*; it is not onely matter of comfort to aſſure you that there hath been *a time of finding*; but alſo (and note it well) there is a bleſſing in it, and much divine love: Oh it is love indeed, unſpeakable, when the Lord draws from us abundance of tears and groans, and enables us to wait long before he gives the bleſſing.

A word likewiſe to our DISSENTING-BRETHREN, whoſe mourning of late is turned into laughter, and their heavineſs to joy. *Joſephs afflictions* are no more remembred, neither the oppreſſion and cry of the

poor

poor and needy (c) *Their heart is not now in the house of mourning, but in the house of mirth.* As if they were placed in the earth (as *Leviathan* in the Sea) only to take their sport and pastime therein. Here lies the difference between you and your Brethren; you laugh, and are more merry then you used to be, because of the advantages you have by these corrupt times; whereas your poor Brethren are more in tears and in bitterness of Soul (these 3. *or* 4. *yeers*) then they us'd to be, for the great dishonor, scandal, and reproach which you have brought to the name of God, and profession of Religion, by assisting and justifying of mens *INTEREST* against the interest of Christ and his people: hear what the Lord saith to both; (d) *Blessed are ye that weep NOW, for ye shall laugh,* (e) *Woe unto you that laugh NOW, for ye shall mourn and weep.*

c *Eccl.* 7. 4.

d *Luk.* 6. 21.

e *Ver.* 25.

3. *A time of finding when Saints rest fully satisfied in the things they ask.*

Thirdly, *When Mourners have such a return of prayer, as they rest fully satisfied therein.* My meaning is, the Lord perswades their hearts, that he will so answer the *travel of their Souls,* as all things shall work together to his Glory,

Glory, and their comfort and content: and thus had *Paul a time of finding*, when the Lord told him, (f) *My grace is sufficient for thee, for my strength is made perfect in weakneſs*: as if he ſhould ſay, Though I will not remove ſuddenly this wicked *Angel* from thee, yet I will ſo fortifie thee with my grace againſt all his *fiery darts*, that thou ſhalt be more then a conqueror, and get the victory over him: and the greater thy aſſaults and temptations are, and the weaker thou art by reaſon of *infirmities*; the ſtronger my Grace ſhall be in ſupporting thee in all aſſaults of temptations. As a loving mother, whilſt the childe cries, ſhe takes him on her lap, wipes off the tears from his eyes, and kiſſeth him often, and ſuffers him not to goe away, till he laughs again, of the content and ſatisfaction which he hath; In ſuch a way deals our *Heavenly Father* with his *Mourning children*; as their cheeks are running down with tears, he takes them in his arms, *and kiſſeth them with the kiſſes of his mouth*, and ſpeaks ſo comfortably to the heart, as they goe away with their

f 2 Cor. 12. 9.

(g) *mouths*

g Psa. 126. 2. (g) *mouths filled with laughter, and their tongues with singing.*

And such a *time of finding*, *David* often had: we find him in the *Psalms*, to make very sad complaints, by reason of the great afflictions and troubles which lay upon him: nevertheless in the close, (*h*) *rejoyceth*, and *giveth thanks to God*; signifying no doubt, he had received *Issachar*'s portion, (*i*) *satisfied with favor, and full with the blessing of the Lord.* For howsoever he was not certain of the time of his deliverance, neither how, and in what manner he should be delivered; yet this he knew (and by the Spirit it was confirm'd to him) that it should go wel with him; and what was best for him, he should have; and every thing promis'd him, should be made good. That saying of *Solomon* may have place *here*, (k) *The righteous eateth to the satisfying of his Soul, but the belly of the wicked shall want:* these sentences are both true, applyed to sincere Christians and Hypocrites, in respect of *Soul-satisfaction.* The former are brought into (*l*) *the banquetting house*, and have (m) *Loves for delights.* (n) *fat things full*

h Psal. 7. 17. & 13. 6. & 42. 11.
i Deut. 33. 23.
k Pro. 13. 25.
l Song 2.
m Son. 7. 6.
n Isa. 25. 6.

full of marrow, and wines on the lees, well refined: what can a man have more at a feaſt then content, and ſatisfied in whatſoever he deſires? ſuch a *FILLING* have thoſe at the throne of Grace; it is a *LOVE-FEAST* where Chriſt and the Soul banquet and rejoyce together; yea, ſometimes there is ſuch an *overflowing-fulneſs*, as they are conſtrained to ſay, *It is enough Lord, it is enough*, I am ſatisfied with the fulneſs of joy and pleaſures at thy right hand. But *the Hypocrites belly ſhall want*; did he finde no more ſatisfaction in his falſhood and craft, then in faſting and praying, he would ſoon give up the trade, or ſtarve. If a man being extream hungry, inſtead of wholſome meat, ſhould take ſome poyſonous thing, his miſery and pain would be greater then before. That which Hypocrites and Apoſtates ſuck from duties, is (*ſpider-like*) only poyſon; for their unbeleef and fears do riſe, and they are afterward more unquiet and reſtleſs then before: and hence it is, that after they have faſted and prayed, they have uſually in hand one peſtilent deſign or other.

Queſt.

Queſt. *But doe not Hypocrites and Apoſtates finde* Soul-ſatisfaction *in faſting, praying, and other Ordinances?*

Anſw. 1. Imaginary they may, but truly and really they doe not; for here that is made good, (*o*) *The Lord of Hoſts curſeth their bleſſings.* Beſides, what *Soul-ſatisfaction* can there be had in things which (*p*) *God hates and deſpiſeth*, and (*q*) *are an abomination to him?* As a man in his ſleep dreames he eats and drinks largely, but when he awakes, findes himſelf almoſt dead for hunger; or like little children, ſucking a ſtick or finger in their mouths are ſatisfied with it, though they draw no ſweetneſs out: So Hypocrites (as (r) *filthy dreamers*) fancy a feeding, and pleaſe themſelves (like children) with *nothing*; it being the will of God, that they ſhould be hardned and ripened for judgment in ſuch a way.

o *Mal.*2.2.

p *Iſa.*1.14. *Amos.*5.21

q *Pro.*15.8

r *Jude* 8.

But 2. There is a *ſatisfaction* which Hypocrites and Apoſtates have by faſting and praying: for hereby they doe deceive others, and the more eaſily carry on their own deſigns. As I have heard of a GREAT HY-

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POCRITE, who having by his weeping, prevailed with ſome honeſt men to think better of his actions, then they did before; no ſooner were their backs turned, but he laughed at them, and cal'd them fools, that they ſhould believe any more, or truſt him for his tears. Thus they are like the *Magician*, which had the *enchanted Egg*; howſoever, being broken, there was nothing but wind in it; yet many (bewitched by him) thought it had a world of happineſs.

A weeping Hypocrite knows well enough, were his prayers and tears diſcovered, there is nothing but JUGLING in them: they are all winds, lies and falſhood; nevertheleſs, by a kind of enchantment, the ſimple are made to believe there is a world of truth and love to the *good old cauſe*, under the *Egg-ſhell* of a (*r*) *diſ-figured* (*Jeſuitical*) *face*. But leaving Hypocrites to the great day of diſcovery. (*r*) *Mat.* 8. 16.

For thoſe who walk uprightly, *times of finding* muſt needs be ſatisfactory of the experience they have of *Divine Love*. If the Bride knows ſhe is taken

ken up in the *Heart-love* of her Friend, though he should say nothing to her of what he would do for her; yet she is sure he will look after her, and provide for her, that she wants nothing. So a Saint taken into the bowels of Jesus, needs nothing more: for here he sees all things, (*f*) *Whether Paul, or Apollo, or Cephas, or the world, or life, or death, or things present, or things to come, all are his.* And so much he sweetly experienceth, to a full content of his soul.

f 1 Cor. 3. 22.

4. A time of finding, when Saints have the things granted & done for them which they asked.

Fourthly, *It is a time of finding when mourners in Zion have the things given them, and done for them, which they asked.* As the Fish is caught while the Fisher is angling for her, so is the promise: (*t*) *While they are yet speaking, I will hear.* Again, (*u*) *Thou shalt call, and the Lord shall answer: thou shalt cry, and he shall say, Here I am.* Such a time of finding had (*x*) *Jacob*, (*y*) *Moses*, (*z*) *Jehoshaphat*, (*a*) *Hezekiah*, (*b*) *Elias*, (*c*) *Daniel*, &c.

t Isa. 65. 23.
u Isa. 58. 9. & 30. 19.
x Gen. 32. 28.
y Num. 14. 20.
z 2 Chr. 20. 11, 12.
a 2 Ki. 20. 5.
b 1 Kin. 18. 37, 38.
c Dan. 9. 20. & 10. 12.

Neither hath the Lords hand been shortned, or his ear heavy (in this very thing) toward his present mourners:

ners: for many of the great things which they have ſought with tears, he hath given them in according to their hearts deſire: ſo that their *ſowing in tears* hath not been without ſome pretious fruit, as to a harveſt already.

Queſt. *Wherein hath the Lord anſwered the prayers of his people, in giving them already what they asked?*

Anſw. 1. Many have been the ſighs and groans which they have poured forth before the Lord, that he would diſcover all deceitful workers, take away their *vizard* and *ſheeps-clothing*, that ſo the foulneſs, and wolviſhneſs of their *ways might be* (e) *known, and* (f) *their folly manifeſt unto all men.* True it is, when the *Apoſtacy* firſt broke forth, many good people (g) *Beleeving all things, and hoping all things*) had ſome hope, that the *Covenant-breakers*, under their publick miſcarriages, had ſecretly ſome good intent to promote, not their own intereſt, but Chriſt's and his people. Hence for a while they were ſilent, judging the beſt: but as the *Apes* were known by the *nuts*, though taken for men before, and admired for their dancing: So it was not

e *Pro.*9.10.
f 2 *Tim.*3.9
g 1 *Cor.*13. 7.

long after some had taken greatness and power upon them, but such ambition, oppression, covetousness, and *BASE-SELF* appeared, as honest people every where perceiv'd, they were *APES*, *Revolters*, the very men
h 2 *Tim.* 3. 1 characterized by (*h*) *Paul* in *Timothy*, howsoever formerly deemed otherwise. That this *time of finding* may the better appear, let us consider some particulars, wherein the Lord hath most graciously answered the prayers of his people in unmasking evil men.

i 2 *Tim.* 3. 2 1. *Their unthankfulness*; this is (*i*) one character of the *Last Apostates*: & I am perswaded, there is no History (Divine or Humane) of men more monstrous, ungrateful & inhumane towards their friends and Benefactors, then some of late have been. Toads leave their poyson, where they had shelter and refreshment, and the Eagle kils the Swan that nourisheth her. Are not good men just so serv'd? those who have sheltred the Backsliders, kept them alive, and rais'd them up, how are they rewarded for it, but with poyson and murther? for they study and watch how to render evil for good. Here

we

we have the truth of that Proverb, (*k*) *As he that bindeth a ſtone in a ſling, ſo is he that giveth honor to a fool.* If you fling a ſtone up into the ayr, and mount it above the clouds, there it will not tarry, but preſently fals down again, chuſing rather a dunghil, or ſome ſuch filthy place to be in. When ſome men were firſt raiſed up, their places were high, honorable and lawful; but they would not abide there, but be on a dunghil rather, where they might wallow in luxury, pride, wantonneſs, and have dirt enough to caſt on the faces of their beſt friends.

k Pro. 26. 8

2. *Committing the ſame ſins, which formerly they condemn'd in others.* As one ſaid of the *Trent-Fathers*, *They would pare other mens nayls, but let their own grow:* So the exceſs, riot, ambition, oppreſſion, &c. of former Kings and Biſhops, theſe muſt be *par'd* and cut off; though themſelves in the mean time more ſinful in the ſame ways and courſes. Who ſpake more againſt covetouſneſs then *Craſſus*, and yet who more covetous? who wrote more againſt the Title of *Univerſal Biſhop*

then *Gregory the Great*? yet no man more liked it, and affected it, then himself: so *Sylla* and *Richard the third* commanded other men to be sober and honest, and yet none worse then themselves: who was he that would have no Government by Kings, because of their wastful Courts, and putting the Nation to unnecessary charges in maintaining the pride of their children? and who is he that hath been more lavish and expensive then any before him? What a deal of good doctrine have some men in their sermons, and so in their books, concerning humility, self-denyal, contentment, and to mortifie the members of the body! Oh! what a noise have they made against the world, this *bewitching-world*, and that men should not seek great things, honor, riches, *Court-Promotion!* In their words and writings, here all is *dung*, and *vanity of vanities*: But should a man come home to their practise, and observe what heaps of this *DUNG* and *vanities* they have scraped together, and are like the daughters of the *horseleech*, (1) *Crying, GIVE, GIVE,*

1 *Pro.* 30. 15.

never

never ſatisfied, nor ſay, It is enough; He would almoſt think, they walked in their ſteps of whom our Saviour ſpeaks, (m) *They ſay, and do not*: when they are teaching others, we have this very ſoberly from them; *We would think him unwiſe, who hath brought much ſweet water into his ciſtern, and largely gives it out to others, but himſelf drinks that which is bitter and unwholſome: what profiteth it a ſteward to know the nature of meats, and not to taſte them; or to be able to diſpute of the nature and uſe of fire, and yet to die for cold?* I ſhall leave the application to themſelves; and the rather, becauſe they doe not think to be *ſav'd by their book.*

m *Mat.* 23 3.

3. *A baſe complyance for the wages of unrighteouſneſs, with the corrupt intereſt and luſts of men.* As puppets are moved wholy at his direction and bent that extends or ſlacks the ſtrings whereon they dance; and the *blind-bayard* ruſheth into the battel, but which way he goeth he ſees not, he cares not, ſave only his rider ſpurs him: ſuch a *diſcovery* there hath been of late, that whatſoever ſome perſons have commanded

(though againſt Reaſon, Religion, Law, Conſcience, yea, their own former Vowes and Oaths) the ſame hath been immediately put in execution. (*n*) *If a Ruler hearken to lies, all his ſervants are wicked.* A wicked Ruler will have none about him, but ſuch as ſhall ſerve his turn and purpoſes. As a man will not be at the coſt of keeping beaſts unleſs he think to have profit by it. When *Eliſha* had promiſed a childe to the *Shunamite*, it was very much that ſhe ſhould ſay unto him (eſpecially knowing him, and confeſſing him to be *a man of God*, (o) *Doe not lie unto thine handmaid*; a very harſh expreſſion: But what might be the reaſon? He had talked to her before of the Court, and of his greatneſs there, asking her, what he ſhould (*p*) *ſpeak for her to the King, or to the Captain of the Hoſt:* upon this, the good woman preſently ſuſpected that he ſpake as a *Courtier* to her; and howſoever ſhe took him for a Propher, yet perceiving he had ſuch an intereſt with the King, and his Courtiers, and his Soldiers (all Apoſtates) ſhe much fear'd he had learnt

n Pro. 9. 12

o 2 Kin. 4. 16.

p ver. 13.

learnt ſome of their *principles*, *i. e.* to complement, diſſemble, flatter, lye: *&c.* (*) *O thou Seer, go, flee thee away to the Land of Judah, and there eat bread, and propheſie there:* as if he ſhould ſay, if thou meaneſt to be ſafe, and not to ſtarve, leave this place; for if thou meddle with the Apoſtacie, Hypocriſie and baſeneſs of the Court, thou wilt have neither peace nor livelihood: and doubtleſs the thing is true: there is *no bread, no STATE-DISHES* in *Apoſtate-Courts*, for any *Seer* that ſhall keep a good conſcience, and deal faithfully in the Lords Meſſage: for ſhould they declare the whole Counſel of God, and come home, (as *John* did to *Herod*) and tel them particularly what is *not lawful*, they would ſoon diſmiſs them, and tell them, it is the KINGS CHAPPEL; yea, and well if they can eſcape with their liberties and lives.

(*) *Amos.* 7. 12.

There are two things enough to diſcourage every honeſt man from being a Servant to a *wicked Ruler.*

1. The ſuſpition and jealouſie which all good people will have of him, if he

turn Courtier, as not to be the man he was before, *viz.* for truth, integrity and plain dealing: but as a Candle turned the wrong way, and held downward, it goes out; so out goes the light of simplicity, and singleness of heart, and up riseth the snuff and stink of flattering lips, and a double-tongue.

2. How basely their *great Masters* will cast them off: As a man that rides in post, takes often fresh horses, and looks no more after the Beast he used before: Thus do Tyrants, those that will not hold out and keep pace with them *in all their sinful ways*, away they are turned, and up they get upon the back of a *fresh horse*.

Fourthly, *The horrible and unheard-of wickedness, never the like seen or known before, among a professing people*: not by fits, and now and then committed; but constantly, like a gutter which always runs with foul water. As low Meadows and Marshes, when they come to be overflown, and the waters to stand in them, breed nothing but Toads and Frogs that con-

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timally creep and annoy them: or as Knats and Vermine in a dead karcase, by the clear sun-shine of one day, are produced and multiplied in multitudes. I would gladly know what the last Apostacie hath begotten and brought forth since it *ascended out of the bottomless pit*, unless *croaking Frogs* and other *Vermin*, filling every corner of the Land. It is not long since Priests and Lawyers had their waters so dried up, as they were almost dead, and could hardly croak for drought: but now they encrease again, and grow fat, having power given them *to devour every green thing*.

Hazael would not believe that he should ever commit the villany which the prophet told him. Though some professors were suspected (of many) to be rotten at the kore, long before their ROTTENNESS brake forth (like *Gehazi's* Leprosie) on their *Fore-heads*; yet I think no man thought they would have been half so bad as they are: for if you mark it, their designe is closely and by degrees to suppress every good thing that stands

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in the way of their intereſt, and ſo to have their will and luſt alone exalted. Moles cannot ſee, but it's the better for their working under ground. That ſome mens eyes are blinded, their hearts hardned, and conſciences ſeared, it is much to the advantage of their deſigne: for now like *blind Moles*, their work will go on the faſter; wheras had they eyes to ſee, hearts and conſciences that would be ſmiting and checking them for their deceit, falſhood, hypocriſie, *&c.* Oh this would be a great trouble, and they could not work ſo faſt under ground.

Fifthly, *The Inſtruments imployed by them to defend what they have done, and how.* 1. (p) *The prophets are aſhamed every one of his own viſion*; they hold down the head, and dare not ſpeak any more, things being ſo intolerably out of order. Thus we ſee fulfill'd in our days, that *marvelous work and wonder*, of which the prophet ſpeaketh, (q) *The wiſdome of their wiſe men ſhall perish, and the underſtanding of their prudent ſhall be hid.* Neither is it ſtrange they are all ſilent; for what can the

p Zech. 13. 4.

q Iſa. 29. 14.

new

my Doctors, or *Tryers*, or any of the *money-Prophets* bring forth to justifie some States-mens doings, but *Gardiners* argument against relying on the merits of Christ? *Allow that* (said he) *and it open a Gap to the taking away of the priests profits.* It is sure enough, if Christ in his Kingdom, Laws, Worship, &c. should reign: open that gate to the King of Glory, down goes the wantonness, pride, riot, and gallantry of our new Princes and Prelates, and their Dependants. 2. For those fools which (r) *which will be meddling* and (s) *prating*, what do they but (t) *make lies their refuge?* Oh the wonderful victories, and prosperous successes which they have had in the *West-Indies*, and other parts against the *Spaniard*, and what huge credit and glory the English Nation hath gain'd of late among Turks, and Jews, and Heathens, and where not! When I hear such gross untruths, and consider for what end they are devised; that Beast comes into my mind (called *Romulus*) not being able to defend himself with his hornes, poysoneth the Dogs with his

[r] *Pro.* 20. 3.
[s] *Pro.* 10. 8.
[t] *Isa.* 28. 15.

his dung: seeing they can do nothing by their power, but the Lord breaks their *horns* every where, they hope to help themselves with THEIR EXCREMENTS, (men that shall write for the Turk or Devil, if he will hire him) and therewith to poyson the ears and understanding of the people.

But some may say, they are not believed, their news is taken for lies in all places. Though this be true, yet their wickedness is not the less: *viz.* when God is visibly against them, *and curseth their blessings*, for them THEN to boast of victory, prosperity, good success, *&c.* who unless Atheists would do so?

3. Another way whereby their *new Babel* is under-propt, it is by raising Calumniations and Slanders against the Lords people. What strange and monstrous people are the *Fifth Monarchy-men* and *Common-wealths-men* reported to be? And doubtless (*u*) *the simple who believe every word*, think it is all true which Apostates say of them. When the name of *Hugonites* cam*s*

u *Prov.* 14. 15.

e

came first up in *France*, much enquiry there was what those people were: the priests (ever the forewardest in such a work) gave out, *they were MONSTERS, headed like Lions, footed like Bears*, &c. *and would eat Children*; and a great deal more to this purpose: whereupon the ignorant people, believing the things to be true, (because their Priests said so) cried out, *Oh kill them, kill them, kill them.* Just thus do the Backsliders deal with their enemies, I mean such as hold forth a publick Testimony against them: if you ask them what are these *Fifth Monarchy-men*, and *Common-wealths-men*, that are so talk'd of; they will tell you, they are Monsters, monstrous Monsters, men that will have no Government, no Magistracy, no Ministery: men that will have all things common, allowing no propriety; and who-so are not of their principles and opinion, they will either eat them, or make them vassals to them. Now what say the poor ignorant people, hearing this, and not questioning the truth of it, (for how should they, seeing Priests,

Lawyers

x *John* 19. 15. Lawyers and Soldiers, tel them so: (x) *Away with them, away with them, crucifie them, we have no King but Cæsar.*

Take notice, Reader, this is an old stratagem of the Devil, and a lesson which he hath taught his children in all ages, that is, to be like a cunning thief, who in the croud, cryes, *Stop the thief, stop the thief*; not caring who is taken, so himself may escape, that hath done the robbery. When *Balak* would have *Balaam* come to him, to curse the Lord's people, he conceals the truth of Israels case and carriage, makes no mention how the Lord had of old (*a*) *promised them the land of Canaan*, nor how the Canaanites wickedness was grown so great, that (*b*) *the land should spue them out*: neither speaketh he of their sore oppression & bondage in Egypt, & miraculous deliverance from thence; nor how Israel being come out, had not harmed either *Edom* or *Moab*, but (*c*) *passed by them in peace*, and warred only with the cursed Canaanites, devoted to destruction: all these things *Moab* knew, as well as (*d*) *Edom*; but here he is silent: and what he

a *Gen.* 15. 18.

b *Lev.* 18. 24, 25.

c *Deut.* 2. 4. 8, 9, 13.

d *Num.* 20. 14, 15.

ge doth report is most false: (*e*) *Behold, there is a people come out from Egypt; behold, they cover the face of the Earth, and they abide over against me:* As if he should say, there is an uncivil and barbarous people come up from Egypt, who they are, I know not, but they plunder and destroy the Countryes where they come, and they are now waiting an opportunity to invade us, and turn us out of our lawful possessions. Are not our enemies and *Moab* here alike? Doe they not altogether conceal the case and carriage of Christs *faithful witnesses*? where doe they fairly and honestly report their principles and judgment? But (*f*) *lay to their charge, things they never knew.* I have in part shewed, what they hold, and what they desire to have: This I shall add, as (*g*) *Righteousness exalteth a Nation,* (not craft, policy, power, or making an other house) so they would have all oppressions and grievances taken away, no man to be committed or detayn'd in prison at the will and pleasure of any man: they would not have the blood and

e Num. 22. 5.

f Psa. 35. 11.

g Prov. 15. 34.

and treasure of the Nation spilt and spent, to serve any mans lust; they would have the theevish Lawyers suppresst; they would have those righteous things done which the Army promised. And if *Charls Stewart* justly suffered, (and his family too) for exercising an arbitrary and unlimited power, they know no reason, why any man, if he govern worse then the King did, should be suffered.

4. Another help is a *Mercenary Army*. But of these men I need not say much; for the Nation knows them too well. A *hedge-hog* seems to be a poor silly creature; yet being full of bristles and prickles, a man may be shrewdly hurt by it. I cannot for the present think of a comparison fitter or truer: It's become a *HEDG-HOG* indeed; a poor silly thing, it hath no beauty, comliness, credit, honor, &c. only bristles and prickles to wound the interest of Christ and his people.

5. But who, think'st thou (Reader) brings up the *Rear*? Even *Wizards* and *South-sayers*: another of Satans tricks to deceive poor people. There is to be

be in our days, *a certain Conqueror* (an *Emperour* he must be, saith another parasite) *descended from the Princely race of North-Wales, who shall destroy the Pope and the Turk, and most part of the world; bear the Imperial rule at Sea, reform the Church, settle peace, and nothing shall stand in his way*: and that this is true, *many Magicians, Sorcerers, and British Bards are reckoned up, who above* 1000. *years agoe spake of it; and several Honorable Titles he is to have* (saith a later *Wizard*) *about* July *next*. It grieves my Soul to see our profession, Religion, and the Holy Name of God thus abus'd and prophan'd by the vilest instruments the Devil hath. But the Scripture must be fulfill'd. (*h*) *And for this cause God shall send them strong delusions, that they should beleeve a lie, that they all might be damned, who beleeve not the truth, but have pleasure in unrighteousness.* (i) *As he loved cursing, so let it come upon him; as he delighted not in the blessing, so let it be far from him.* It was a righteous thing with God, to give up *Ahab* to his false Prophets, and

h 2 *Thes.* 11, 12.

i *Psa.* 109. 17.

by their lies to destroy him, having refused to hearken to the Lords Servants: so when men wil not follow the Counsel of God, but cast his Word and Law behind their back, what more just then to leave them to Wizards and Star-gazers, to be blinded & harnded by them, and prepared for slaughter? I have read somewhere of one *Athol* a *Scots man*, being told by a Sorceress, that he should be crowned in a great concourse of people; believing the witch, & to make way for the crown, he kil'd *James* 1. Now there was some truth in what the Witch had told him; for being brought upon a Scaffold for this treason and Murder, a crown of red hot Iron was set upon his head, and so he miserably perished, many thousands looking on. So may they be crown'd that seek it in such a way.

Much more might be said concerning the Lords answering the cries and sighing of his people in the *discovery* of these men, *viz.* their devouring skin, bones and all, by NEW TRICKS; so the Thief hath the true mans purse, he cares not how he

he gets it. (k) *As a roaring Li-* k Pro.28.
on, and a ranging Bear, ſo is a wicked 15.
Ruler over the poor people: that is, the right which he pleadeth, is nothing but might; the mercy he ſhews is onely where he cannot ſhew more cruelty; and whatſoever he takes away moſt unjuſtly from poor people, he ſaith, It is his right, and he muſt and will have it. Again, the Lawyers never tormented poor men more then now: the old Superſtitious Prieſts, how are they thumming over the *Engliſh Maſs* again! ſo in many parts of the Land, their *Malignant Juſtices* perſecuting honeſt men under the name of conventicles, putting in execution the bloody Laws of the Beaſt enacted for the ſuppreſſion of the truth: other things are too FOUL to be named. *Herod* feared *John* for his piety and ſtrict walking: ſo did *Saul* fear *David.* But no man needs to fear this Generation of men for holineſs, juſtice, righteouſneſs. Indeed for the contrary, there is cauſe enough; but howſoever, in this Gods people may take comfort, for thus it is promiſed:

kMic.4.10 (k) *Thou ſhalt go even to Babylon, THERE ſhalt thou be delivered, THERE the Lord ſhall redeem thee from the hand of thine enemies.* I hope we ſhall never be brought neerer *Babylon then we are.*

Secondly, They have prayed, that the Lord would not bleſs or proſper the *deſigns of the froward and crafty*, who to ſet up their own intereſt, have betrayed the cauſe of Chriſt; but that k Pſa.83. 13. (k) *He would make them as a rolling thing, as chaff before the wind.* How the Lord hath anſwered them, will appear firſt by ſome Queries.

1. Had *Charls Stewart* ſent an Army to *Hiſpaniola*, and ten of the *Spaniards* had kill'd an hundred of them, a hundred a thouſand: Whether people would not have ſaid, God's curſe was upon that action?

2. Had *Charls Stewart* (to ſatiſfie his pride and luſt) put the Nation to ſome millions of expence, to keep a great Fleet about the *Straits*, and after

ter ſome yeers, a part had return'd, bringing nothing back but ſhame and diſhonor to the nation: Whether people would not have ſaid, This action likewiſe was (*l*) *given to the curſe?* (*l*) *Iſa.* 43. 28.

3. If *Charls Stewart*, for the buſineſs at the *Iſle of Ree*, and violating ſome *Priviledges of Parliament*, &c. was fairly dealt with: VVhether other men (after him) ſhould they doe worſe, might not be call'd to ſuch an account?

4. If that *Parliament*, and *High Court of Juſtice* which arraigned *Charls Stewart*, deſerved much love and prayſe of the nation for it: What deſerve they, and are worthy to have, that ſhall betray their publick Truſt, by giving up to one man, the Power, Laws, Rights and Priviledges of People and Parliament?

5. If *Charls Stewart* in *three* or *four yeers* had unneceſſarily waſted more then 4. *Millions* of the Treaſure

of the nation, and in that time had deſtroyed more then *forty thouſand* mens lives, and only for his own pleaſure; and afterward ſhould have gotten a pack of his own creatures together, who in Parliament (as he would call it) ſhould juſtifie and confirm what he had done: The queſtion is, Whether in this caſe there had been any way or means left to the people, whereby they might lawfully and juſtly have call'd *Charls Stewart* and his *Junto* to an account for the ſame?

*Pro. 28. 3. *A* * *poor man that oppreſſeth the poor, is like a ſweeping rain, which leaveth no food.* Morſus macri pediculi peſſimus, *the biting of a LEAN LOUSE is worſt of all*, ſayth *Lyra* on the place. I have read of a great man being bitten of a *weaſel*, and underſtanding there was no hope of cure, nothing griev'd him more at the hour of his death, then to think it was a *weaſels biting*; *had it been* (ſaid he) *a LYONS BITING, it would not have troubled me half ſo much.*

2. What

2. What is it that crafty men by their power and policy have lately effected? (I ſay) ſince Gods people have prayed againſt them, what have they brought forth ſave wind and vanity? (*m*) *Behold, he travelleth with painful iniquity, and hath conceived miſchief, and brought forth a lie.* As a woman after ſore and hard travel is delivered of a dead childe; ſo hath been the fruit of their painful travel. Their affairs and tranſactions almoſt in all places and in all things, have been like a ſword put into the ſcabbard the wrong way; the more force, power, craft, the worſe: And no marvel, ſeeing they are *going the wrong way*, viz. againſt Chriſt, and the cries of his people. VVhat is become of that *THING*, which was like *Queen Mary's goodly Boy?* Did not the Prieſts in their Pulpits deſcribe it, and pray for it? VVhat is become of the Boyes nurſe? A nurſe many times is more fond of the child ſhe ſucks, then the mother that bare it. mPſa.7.14.

3. It appears the Lord heard their

groanings, by ſending (n) *an evil ſpirit among the Plotters of iniquity to divide them*, and that they ſhould ſeek (o) *to deſtroy one another.* VVhen *Amnon* had his deſire upon his ſiſter, (p) *he hated her the more*: So Hypocrites commonly moſt abhor ſuch men as doe proſtrate themſelves to their ſinful deſigns, when they have ſerved their luſts upon them.

n *Judg.* 9. 23.

o 2 *Chr.* 20. 23.

p 2 *Sam.* 13. 15.

4. It ſhewed *Saul* was in great extremity, having deſtroyed the witches, that he ſhould yet goe to one of them, and make uſe of their deviliſh art. Oh! how deſperately ſtraitned are thoſe men, and know not what to doe, having fought againſt Malignants and Cavaleers, againſt Epiſpopal men and Presbyterians, ſhall afterward run to them, court them, and crouch to them, as ſeeing no way elſe to be help'd (q) *Did ye not hate me, and expel me out of my fathers houſe? and why are ye come unto me, now when ye are in diſtreſs?*

q *Judg.* 11. 7.

Thirdly, Prayer hath been made with-

without ceaſing, that Gods elect every where might forſake all unſanctified places and ſtandings; and that their feet might be turned into the pleaſant paths of truth and righteouſneſs; and in this likewiſe they have ſeen the travel of their ſouls.

For, 1. Very many of the moſt conſcientious people every where, have given up their commiſſions, places, offices, Salaries, *&c.* (r) *Chuſing rather to ſuffer affliction with the people of God, then to enjoy the pleaſures of ſin for a ſeaſon.* If a man have a thing in his mouth, though he like it well for the ſweetneſs of it, yet he will not keep it there, but ſpit it out when he knows it is naught and hurtful: ſo will good men do (ſpecially if their hearts be very ſoft and tender) forſake all places, offices, imployment, maintenance, *&c.* which they ſee they cannot

r Heb. 11. 25.

cannot hold without ſcandal and offence, though much *worldly ſweetneſs* doth come in thereby. And this is indeed that great leſſon of (*ſ*) *Self-denial*, and (*t*) *Mortification*, which Chriſt teacheth us.

ſ *Mat.* 16. 24.
t *Mat.* 18. 8, 9.

2. There are ſome, who wanting faith to truſt God for a livelihood, lie under ſad affliction and trouble of ſpirit about their places and imployments. (*u*) *When my Maſter goeth into the houſe of Rimmon to worſhip there, and he leaneth on my hand, and I bow my ſelf in the houſe of Rimmon; the Lord pardon thy ſervant in this thing*: as if he ſhould ſay, I do not like my place, that I ſhould be ſo nigh the King when he is in the Temple at his idolatrous worſhip; I queſtion the lawfulneſs of my preſence there: but if I do it not, I muſt loſe my place, and then I ſhall not live in that credit,

u 2 *Kin.* 5. 18.

plenty

plenty, ſtate, pomp, which now I
do. It ſeems, *Naaman* knew not
the Scriptures, how (*x*) *a little*, (*y*)
a handful, (*a*) *a dry morſel*, (*b*) *a*
dinner of herbs, well gotten, and
with quietneſs, and peace of con-
ſcience, and the fear of God, is
better then great revenues with-
out right, and with the trouble of
a tormented conſcience. But
Naaman knew not this; if he had,
probably he would not (as I
doubt too many do) (*c*) *Tranſ-*
greſs'd for a piece of bread.

x *Pſa.* 57. 16.
y *Eccl.* 4. 6.
a *Pro.* 17. 1.
b *Pro.* 15. 17.
c *Prov.* 28. 21.

3. For many which keep their
places and employment, though
they ſeem ſatisfied as to their
ſtanding, yet the query is, Are
they ſatisfied as to their Maſters
DOINGS? (*d*) *What meaneth*
then the bleating of the Sheep in
mine ears? With whom can you
converſe, (if they have not loſt
all former principles of honeſty
and liberty) but you ſhall hear
them

d 1 *Sam.* 15 14.

them bitterly exclaim againſt ſome perſons, for their falſhood, Covenant-breaking, ſeeking themſelves, and oppoſing the work of God; yea, now and then a diſcontented houſhold-ſervant will be twitting his Maſter publickly at his noſe, for caſting off the intereſt of Chriſt and his people, and complying with the Malignant party. What ſaid *Nabals* ſervants of him to their Miſtreſs? (*e*) *He is ſuch a ſon of Belial, that a man cannot ſpeak to him:* (*Belial* ſignifies one *without yoak, or lawleſs*) as if they ſhould ſay, There is not a man alive worſe then our Maſter: he cares not what he ſays, nor what he does, nor who he wrongs; his will is a Law; and ordinarily, they who have done him moſt good, (as *David* for example) he is moſt ſpightful and malicious againſt; and if any man

(*e*) 1 *Sam.* 25 17.

man do but ſpeak to him of his covetouſneſs, cruelty, unthankfulneſs, or ſeem to croſs him in his pride and wilfulneſs, he will ſtamp, and ſtare, and curſe like a mad-man, or devil, and do him what miſchief he can: Therefore certainly *evil is determined againſt our Maſter, and againſt all his houſhold.* Reader, take notice when thou heareſt ſome SERVANTS to call their Maſter *a ſon of Belial*, that is, *one* that will be under no *yoke*, no Law or Government; *one* that is an enemy to good people, and cares for none but ſuch as wil be ſervants to his luſts and will; this is a great return of prayer: for howſoever ſome ſervants have not the grace nor honeſty to leave ſuch a *Nabal*; nevertheleſs, ſpeaking ſo openly againſt his wickedneſs, as they condemn their *own ſinful ſtanding*: ſo they juſtifie all other ſervants which have

caſt

cast off such a SON OF BELIAL.

Lastly, There is another sort, who like their places as ill as their Masters, and have not a good word for either; onely the *old Serpent* hath taught them a trick to cozen their own souls, which is, *to keep their places, in hope to serve their Country the better, if a turn or change should come.* Mock on: we know well enough, did not these men love themselves a great deal better then they do their Country, they would not support oppression (as they do) for their base pay & hire. But an ill-favoured face needs painting.

Fourthly, the Lord hath been earnestly cal'd upon, that howsoever the *Witnesses should be slain,* (f) yet *not suffered to be burnt*, but that a *remnant of the womans seed might* be preserved to keep up the memory of the work and cause of Christ.

f *Rev.*11.9 *Rev.*12.17.

Now

Now truly, I think the Father of Mercies hath not in any one thing more clearly anſwered the *Soul-Groanings* of his people then in this.

For, 1. Conſider how grievouſly Gods people have been tried and tempted theſe three or four years, not onely by great poverty and outward wants, but by the entiſements & baits of worldly advantages; as riches, honor, promotion, pleaſure, (*h*) *all theſe things will I give thee, IF THOU WILT*, &c. A man that ſhould ſtand before the mouth of a Cannon going off, or walk upon the ridge or pinacle of a Tower, or ſail among moſt dangerous rocks and ſands; it would be thought very ſtrange, if he ſhould eſcape all danger. Some of Gods people lately have had a more wonderful deliverance, if the ſnares be minded which the Lord hath broken for them: (*i*) *O let*

h *Mat.* 4. 9.

i *Pſa.* 107. 8.

let them confeſs to Jehovah his mercy and his marvelous works.

2. Howſoever the love of many is grown cold, and they are turn'd with *Demas*, and with the *Dog*, to the world, and their vomit again; yet hath the Lord preſerv'd
Rev. 3. 4. a litte flock, *a few names which have not defiled their garments* by partaking with the laſt Apoſtacy, but
1 Jam. 1. 27 (through grace) (*l*) *have kept themſelves unſpotted from the world.* When *Gideons* Army of 32000 came to be 300. then indeed it
Judg. 7. 7. was excellent and glorious, and meet for the Lord to work Iſraels deliverance by it. Though the followers of Chriſt are very few in number, to the worſhippers of the Beaſt; yet this I may ſay, as the prophet ſaith of the *Figs*, they are
(*n*) *very good:* the Lord having by their many temptations & trials, purified them unto himſelf a peculiar people, zealous of good works.

Chap.

CHAP. VIII.

Fifthly, *It is A Time of Finding, when there is no ſtaggering at the Promiſe: But the things asked, are by Faith obtained.* So certain, as if they were already in our own hands. Thus (*o*) *Hannah* was ſure of the Child as if he had been in her armes. So (*p*) *Moſes* at the *Red Sea ſaw* Pharoah *and his hoſte drown'd*, before ever they went into the water. In dividing the *Land of Canaan*, not onely did *Joſhua* and the people by *lot*, lay out the Inheritance of every *Tribe*, in the Countreys which they had conquered: But likewiſe all other parts of the Land, which at preſent they poſſeſſed not. And this they did, believing what was not yet in their hands, it ſhould be theirs ſo ſure, as the parts and places already taken. No leſſe confident and certain are

A Time of Finding, when the things asked, are ſeen and received by Faith.

o *Sam.* 1. 18

p *Exod.* 14. 13, 14.

Saints now, i.e. as some of the *Canaanites* are cast out: *Moncks, Fryers, Arch-Bishops, Bishops.* So (q) the *Land, ere long shall spue out* the rest of (r) them: And it shall be *given to the Saints of the most high.* Though the *Israelites* after they came out of *Egypt*, had a stop for forty years in the wilderness; yet God gave them the peaceable possession of *Canaan* according to his promise. So *Jerusalem* and the *Temple* were built. Howsoever through the malice of the Enemy, there was some *stop* put to the worke awhile. True it is, the worke of God, *THE GOOD OLD CAUSE*, hath met with *A TROUBLER*, an *ACHAN*, for through the falshood and hypocrisie of some men, it hath been killed and layen in the street, like the *dead bodies of the Witnesses*: howsoever *not suffered to be put in graves.* But what of all this? so mercifully hath the Lord answered the Cries and Tears of this people, as by faith they see it *risen*, and like a *Conquerour* standing on its feet, to the Terror, Shame and Ruin of the Adversaries.

q *Lev.* 18. 28.

r *Dan.* 7. 27

Quest.

Quest. *But wherefore hath the Lord suffered his work to be stopped, and to lie (as it were) under a death?*

Ans. Howsoever neither men nor Devils could have stopped it, had he pleased (not to have had it so) Yet he would have it stopp'd awhile for these Reasons.

1. To dismisse from the worke some Regiments of prophane *Esau's*, and worldly *Demasses*; who followed it not for love but loaves. Such Hypocrites and *rotten hearts*, the Lord could not endure to see in his work, and therefore brought his Army out of the Field, to disband them; and to (as) *lead them forth with the workers of iniquity.* A good Riddance. A Dogg that followeth two men, is not known to which of them he belongeth till the way parts: Then indeed you shall see: Howsoever we knew not plain and honest hearts, from dissemblers, so long as the Interest of Christ, and worldly profit kept together. Yet the Lord by this STOP hath made a marvellous discovery of both. *A good separation.* [Ps. 125. 5.

2. That the Scriptures might

fulfilled: For by this *STOP* came in the *perillous Times*, of which Paul gave warning (t) in *Timothy*, meaning the *second Apostacy*. How the *Characters* set down there by the Apostle, paralell with the *Backsliders* of this age I have largely (*) elsewhere shewed. In some Fenny Countries, where people are troubled with *GNATS*; they use to hang dung in the midst of a room, as a bait for the *Gnats* to fly to, and so catch them, as a snare provided for that purpose. Why would the Lord have a *STOP* to the work, and by that *STOP* bring up the *Apostacy*? It is plain enough, that it might be a Pit and a Snare (dung indeed) to catch all the *GNATS* of the three Nations: For I verily believe there is not a worldly minded Professor (whether *Church-member*, or *Church-Officer*, or otherwise) but he is fallen into this Trap. (u) *The light of the wicked shall be put out, and the sparke of his fire shall not shine. For he is cast into a net by his own feet, and his own counsel shall cast him down. The gin shall take him by the heel, and the robber shall prevail against him. The snare*

t 2 Tim. 3. 1-10

* A Book entituled Truth with Time.

u Job 18. 5, 8, 9, 10

is laid for him in the ground, and a trap for him in the way. (x) *Great and marvellous are thy works Lord God Almighty.* x *Rev.* 15.3

3. As the Lord made a Proof or Tryall of *Abrahams* faith, love and obedience, by his willingneſſe to offer his ſonne *Iſaac*: So this *STOP* hath been, *viz.* (y) *that they which are approved may be made manifeſt.* If a Maid, that ſhe might be ſuch a mans Wife, ſhould refuſe a great Eſtate, and live very poorly with him, would not this argue ſhe married him for *Love*, and nothing elſe. There are many ſince this *Apoſtaſie* came up, for the love and affection which they bear to the *GOOD OLD CAUSE*, have refuſed great places high promotion and honour, and ſufferd Baniſhment, Impriſonment, cruel mockings, and ſpoyling of their goods: And what doth this ſignifie? (a) Now I know (ſaid the Angell to *Abraham*) *that thou feareſt God, ſeeing thou haſt not withheld thy ſonne, thine onely ſon from me.* Surely a man ſheweth great affection and faithfulneſſe unto Jeſus Chriſt, when riches, preferments and y *Cor.* 11.19

a *Gen.* 22. 12.

great mens favours are rejected, and his poor, despised, betrayed, and crucified Cause is boldly owned of him.

b Rom. 11. 28. 4. That (b) *the Lord may make a short work upon the earth*, when his work shall be revived again. As a man intending to shew his skill by leaping farre, goes backward first a little: So the Lord intending more than an ordinary speed & quick dispatch of the *seven last plagues*, seemeth *first* to go backwards. c Rev. 11. 14. (c) *Behold the third woe cometh quickly.* Thus it was with *Israel* in *Egypt*. After *Moses* and *Aaron* had been with *Pharoah* they had d Exod. 5. 9. (d) *more work laid upon them*, and their bondage greater than before. But when the Lord *revived* that work, How fast went it forward then? In less than *thirty days* all the *ten plagues* were poured out upon *Egypt*. So after the *forty years*, when the Lords work came on again, the *Land of Canaan* is presently conquered, e Josh. 12. 24. (e) & *one and thirty Kings put to death*. How soon was the Lords House built, when the work was revived, in four years at most? And so I take it here, the Lord means by this *Stop*, HASTE afterward.

5. To

5. To ſtrike the greater dread and horrour upon wicked men (*f*) at the riſing of the work: *Herod* thinking Chriſt to be *John Baptiſt*, he thought likewiſe *John* being riſen, he came with more ſtrength and power than he had before; and this tormented him: That the Cauſe and Intereſt of Chriſt, thought to be dead and buried, ſhould be raiſed again: No marvel *the ſinners in Zion will be afraid, and fearfulneſs ſurprize the hypocrites*; they know it comes forth in Power, Glory and Majeſty to take vengeance on them for their falſhood and unrighteouſneſſe. (*f*) *Rev.* 11.

6. There is a *STOP* that ungodly men in this Time may fill up the meaſure of their ſinnes, & ſo be fatted for the ſlaughter. (*g*) *Thine end is come, and the meaſure of thy Covetouſneſs*; that is, when *Babilons* Covetouſneſſe is full and ripe, then come the vials of wrath to be poured out upon her. Among the Egyptians it was a cuſtome, when any man was condemned for ſome notorious crime, to feaſt him and fat him, that he might undergo the greater Torment. I think (*g*) *Jer.* 51. 13.

h *Pſ.* 119. 70. no man will deny, but ſome men of late are fatted to purpoſe: h *Their heart is as fat as greaſe.* But it was not thus before the STOP: For their *Coveteouſneſs, Pride, Lightneſſe, Luxury*, was nothing in meaſure and height to what it is now. *A ſad ſtop*: woſull places, offices, promotion, maintenance, &c. that prepares men like Sheep for the day of ſlaughter!

7. *For the praiſe of his great power*: Chriſt was able to have kept *Lazarus* from death and the grave; but he would not: and why? (i) *That the ſon of man might be gloried*: And indeed (I think) there was no miracle which our Saviour wrought more to his glory than this. Not onely is *Lazarus* dead and buried, but ſuppoſed to ſtink, having been three days buried. And for all this to raiſe him up, what a wonderfull work is this? Though it be true (as was ſaid) the Lord could have prevented all STOPS; yet he would not: But he will have his Cauſe ſlain and buried, and in the opinion of the Enemy, to rot and ſtink: (no fear of riſing again) And then will he (k) *awake*

i *Joh.* 11. 4.

k *Pſ.* 78. 65.

as

a one out of sleep, break the heavens and come down, shake the mountains and raise up his *friend Lazarus*, to the glory of his power, the joy of his people, and the confusion of his Enemies. *Amen, Amen.*

Quest. *But what reasons have you to believe that the good old* Cause *will be revived again.*

Answer 1. Because the honour of God is much concerned in it since the STOP. What say the Scoffers (*I*) *This man began to build, but was not able to finish it*: As if some, by their craft and policy had over-reached Jesus Christ. As long as *Pompey* stood and flourished, *Cato* stoutly maintained a *Providence*: But when he fled into *Egypt*, and was slaine of a base fellow, and lay upon the shoare without any honour of Burial; when *Cato* also was beset with *Cæsars* army. He fell from his former doctrine, turning his tale, as if there were no *providence* at all: but every thing went by hap. It is too probable by some late *Turnings*, many are turned Atheists. And therefore questionlesse, God will revive his work again: For

(*I*) Luk. 14. 30.

other-

otherwise how can the great reproach and dishonour be taken off from his Providence and Government.

So 2. Is *Religion & the true profession of the Gospell*; which never will have the Credite, Glory, Beauty, it had formerly, if the interest of Christ and his People be not revived. Nothing better heals the sting of Vipers, than to apply their own flesh to the disease: The dust of a Toad put to its venomous biting takes away the poison. It is much upon my heart, by some such APPLICATION the Lord will heal those fearfull *wounds* and *bitings*, which are upon the truth. Though men have not regarded the Credit and Honour of it, yet Christ doth and will recover it and revive it again; by destroying the fond glosses, and covetuous practises of corrupt men, and raising up faithfull ones to preach the everlasting Gospell.

Eusebius writes of *Peregrinus* the Philosopher; having gotten a great estate, by feigning himself a Christian, that he might consume it the more

yfreel

freely on his lusts, revolted to *Gentilisme*. It is plain enough to see, why some men have left the Lords work and this people; It was that they might be at liberty to spend what they had gotten in excesse, pride, riot, lasciviousnes. They well knew, should they have kept close to Christ and his interest, they could not have fulfilled the desires of the flesh, and walked after their own lusts. And therefore thought it better to turn Heathens again. For so doing they knew they should have *elbow-room* enough, & might do whatsoever seemd good in their own eyes. But what of all this, let such know the Lord will make *That Holy Profession of his Name, Gospel & Kingdome glorious and honourable again.* Though they have made it vile and contemptible in the eyes of the world. (*m*) *I will sanctifie my great Name, which was prophaned among the Gentiles: which ye have prophaned in the midst of them.* m *Ezek.* 36. 23.

3. Such were the wonderfull actings and appearances of God, for and with this *Cause*, as it is not possible it should come to nothing (vanish away

away like ſmoak) which yet will be ſo, unleſſe it be quickned and raiſed again. (n) *If the Lord were pleaſed to kill us, he would not have ſhewed us all theſe things:* Let no man think that he would ſo eminently have ſhewed his power, juſtice, and wrath againſt the late King for his Tyrany and Arbitrary Government; So againſt the *Biſhops* for their pride and humane inventions, but that he means to deſtroy the like wickedneſſe in others, if afterward they ſhall take it up. (o) *When I begin I will alſo make an end.* Though it be a judgment (and to be executed upon his own people) yet he will perfect the work. And will he not do ſo (and more (p) *willingly*) when it is to *have mercy upon Zion.*

n *Judg.* 13. 23.

o 1 *Sam.* 3. 12.

p *Lam.* 3. 33

4. In reviving this work he will (q) *Reſtore Comfort to his Mourners* (r) *would not thou revive us again, that thy people may rejoyce in thee?* That is, when thou ſhalt take that which *letteth* out of the way; and bring us again upon thy work: Our mourning will ceaſe, and thy power, faithfulnes, goodnes, juſtice, will be ſoul-refreſhing unto us.

q *Iſa.* 57. 18

r *Pſ.* 85. 6.

us. I know ſome men can take pleaſure in beholding beaſtly and filthy things: So is oppreſſion, falſhood and deceit, to a time-ſerver & turn-coat a *moſt pleaſant ſight*: As *Hanibal*, when he ſaw a pit full of mans blood, *O formoſum ſpectaculum*: and the *Scots* Queen ſeeing her Subjects lie dead and ſtripped on the earth, cryed out, *The goodlieſt Tapeſtry that ever ſhe beheld.* The cryes and groans of the poor under their oppreſſions and heavy burthens, what ſweet muſick makes this in the ears of *Self-ſeekers*: Now their pay comes in, their ſalary, and their *ſo much per annum.* But the joy of good men riſeth otherwiſe (s) *When the wicked beareth rule, they mourn*: (t) and when wicked Rulers periſh, they ſhout for joy. So that untill this work be revived, Saints may expect little joy as to outward and publick Affaires.

(s) *Pro.* 29. 2.
(t) *Pro.* 11. 10

5. This Cauſe will ſurely be revived, becauſe it is not mans but the Lords: For, 1. Are not (u) *Chriſts Enemies to be made his foot-ſtool*, and (x) he *to ſit upon the holy hill of Zion?* 2. Is not all oppreſſion to ceaſe, and

(u) *Pſ.* 110. 1
(x) *Pſalm.* 2. 6.

(y) *Va-*

y Isa.60.18 (y) *Violence to be heard no more in the Land: The first and second Apostasie both to be destroyed?* 3. Must not
a Psa.85.11. (a) *Truth spring out of the earth, and Righteousnesse look down from Heaven?*
b Dan.7.22 *And* (b) *the Saints possesse the Kingdom?* But can these things be, and not the work revived, that is impossible. When it is night and dark, whence do ye expect to have light again in this visible world: Is it not by the rising of the Sun? So these great things which we are waiting for, concerning Jesus Christ and his Kingdome, the coming in and accomplishment of them will be, by the Lords reviving his work and Cause again.

Quest. *But is there not something for the Lords people to do, in order to the reviving of the Work?*

Ans. Yes surely. For, 1. How soever *Achan* was the TROUBLER
c Jos.7.11. d Jer.5.25. and had caused the STOP, yet (c) *Israel had sinned also.* (d) *Your Iniquities* (saith the Prophet) *have turned away these things, and your sins have withholden good things from you.* When the clouds are scattered which hide the Sun from us, then we behold his

shining

shining face again: So the Lord, (e) *he forgives the iniquity of his people,* (f) *Blots out their transgressions and sins as a thick cloud, and then he will be favourable to his land, and bring back the Captivity of* Jacob. So that it is the duty of every Saint (waiting for the great Promises of the Father) to be at the foot of God, exceedingly bewailing his Own, and his Brethrens great miscarriages: And as there is hope our Deliverance is nigh, so our hearts should be the more broken and in bitterness, and our tears and sighings encrease; now we should rise at midnight and cry, (g) *Spare thy people,* (h) *Lord take away all iniquity, & receive us graciously: so will we render the calves of our lips.* We must not so look upon *Achans* & *Troublers* abroad so without, as not to see the *Achans* and *Troublers* at home, in our own hearts: Though some have been (i) *pricks* in the eyes of the Lords work and the *good old Cause,* and (k) *Scourges* and *Thornes in the sides of his people*; yet must we confess the righteousnesse of Jehovah, and say, (l) *he hath punished us less then our iniquities deserve:*

e Psal. 85. 1, 2
f Isa. 44. 22
g Hos. 14. 2
h Hos. 14. 2.
i Num. 33. 55.
k Josh. 23. 13.
l Ezra 9. 13

In

m *John* 11. 39, 41. In short, our sins are as (*m*) *the Stone upon the grave* which must be rolled away by confession and *heart sorrow*, in order to the *reviving of the work*.

2. Though the Lord will *revive his work*, (*n*) *yet for this, he will be sought unto by his people to do it for them.* A man may be willing to do his Friend a *good Turn*, yet he expects he should ask it of him: (*o*) *Ask and have.* (*p*) *Be silent O all flesh before the Lord, for he is* RAISED *up out of his holy habitation.* Observe, it is not said *he is risen*, but *he is raised.* Well, (*q*) *Who shall Rouze him up?* Who hath *raised the Lord out of his holy habitation?* The Prophet will tell you. (*r*) *For the sighing of the needy now will I arise saith the Lord.* Thus the Church in the *Wilderness*, to have the work up again, and to go forward, is earnest in prayer; *Return (O Lord) how long, and let it repent thee concerning thy Servants. O satisfie us early with thy mercy, that we may rejoice and be glad all our dayes. Make us glad according to the dayes wherein thou hast afflicted us, and the years wherein we have seen evil. Let thy work appear un-*

n *Ezek.* 36. 37.

o *Mat.* 7. 7.

p *Zac.* 2. 13

q *Gen.* 49. 9

r *Psal.* 90. 13, 14, 15, 16, 17.

to

to thy Servants, and thy glory unto their Children. And let the beauty of the Lord our God be upon us, and establish thou the work of our hands: Yea, the work of our hands establish thou it.

3. That Councel of our Saviour is to be heeded, (s) *Let your loynes be girded about, and your light shining: That when the Lord cometh and knocks, you may open unto him immediatly.* If a man have a promise of some great office and preferment, should he not endeavour to fit himself for it? How to be prepared for the Lords work, when it shall come forth again; is shewed us in the (t) *Characters* of the *Lambs followers*: they have his Fathers name (not *the Mark of the Beast*) *written in their foreheads. These are they which are not defiled with women, for they are Virgins: These are they which follow the Lamb whereſoever he goeth, these were redeemed from among men, being the first fruits unto God and the Lamb: And in their mouth was found no guile: for they are without fault before the throne of God.* What is the reason so many have fallen under the Lords work, made shipwrack of it and themselves

(s) *Luke* 12. 35, 36.

(t) *Rev.* 14. 1, 4, 5.

too? They took it up, before they were meet for it. If a Fool or Mad man be at the Helme, needs muſt that Veſſel miſcarry. If the Guide be blind, the Followers of him will miſs their way: (u) *Woe to thee O Land, when thy King is a Child, and thy Princes eat in the morning*; that is, one who out of inferiour Condition is leapt into a Throne, and gives himſelfe (with his New *Lords*) to luſt and pleaſures, and make their own Intereſts and Profits the chief thing that they look after, and prefer that before the Publick good. As we expect therefore not to be laid aſide, and ſtand aſhamed when the work ſhall be revived: Let us not ſleep as do others, but be ſober and watch, keep oyle in our veſſel, (x) *Hold faſt the profeſſion of our faith without wavering*, and (y) *not caſt away our confidence which hath great recompence of reward.* When a man is to begin a thing, and makes onely a *rough draught*, any inſtrument will ſerve the turn; but afterward when he comes to fine work, then he uſeth (and muſt have) better tooles. Though I do attribute to the

u *Ec.* 10. 16

x *Heb.* 10. 23.

y *verſe* 35.

the work done as much as any man rightly can, yet this I humbly conceive, it hath hitherto been but a *rough draught* (very low and mean) comparatively to what the work will be, when the Lord shall give it a Resurrection. And therefore as the work will be much finer, so he will use better instruments, or if he use any of the former instruments, he will make them purer and better than ever: He will have (*a*) a *Created people*, (*b*) *Sanctified ones*: (*c*) *Called, and chosen, and faithfull*: (*d*) *Cloathed in pure, and white linnen, and having their breasts girded with golden girdles.*

a *Psal.* 102. 18.
b *Isa.* 13. 3.
c *Rev.* 17. 14.
d *Rev.* 15. 6.

Quest. *But how and in what manner will the Lord revive his work: And when will that blessed* Time of finding come?

Ans. There are many signes which go before a storme, and many symptomes which discover diseases before men fall into them: So (I think) before the Lord will appear again for the old Interest of Christ and his people against the enemies thereof; there will be some signes and Symptomes going immediately before. The husbandman that hath the eye of experi-

rience will give a fair guess of the whole day by the morning; I shall leave other men to their own conjectures: For my part I do apprehend so farre already a dawning of the work, as I dare adventure (in the strength and power of my God) to give a sober guess of it.

Gods work in the *womb of Providence* is according to what the Prophet speaks of Gods forming him in the womb of his mother; He begins with (e) *his unformed substance*, or *Embrio*, that is, the body in the womb before it hath perfect shape; then he speaks of being covered with skin and flesh: Lastly, how curiously he was made, namely with sinewes, veines, arteries, and variety of limbs: As an Embroiderer joyneth many parcels, and wier-work of various colours, very artificially and curiously together, untill there comes forth some goodly portraiture, or other dainty workmanship; and all this is done in *the lowest part of the earth*; so he calleth the womb, because of Gods secret and unknown making of men there. In such a way is the work of God

(e) *Psal.* 139.

God in the womb of providence: Oh it is fearfully and marvelously made: It is at first (as it were) unwrought, afterwards it hath flesh and bone; but curiously embroidered, like a piece of needle work, before it comes visible forth: In this *womb of Providence* are the *seaven last vials* formed, and the *Angels* which shall pour them out. So the *little Stone* which shall *smite the Image*, and the *weapons of war*, which shall thrash *Babylon*, and all the mountains of the world. That this work should be in the womb of Providence (yea, and so curiously wrought, as ready to come forth) & yet not perceived it is no wonder. (f) *As thou knowest not what is the way of the spirit, nor how the bones do grow in the womb of her that is with Child: so thou knowest not the works of God who makes all* (g) *God understandeth the way thereof, and he knoweth the place thereof.*

f *Ecc.* 11. 5.

g *Job* 28. 23.

Quest. *But can you demonstrate by any fair Arguments, that the work is no* Embrio, *but curiously wrought, and coming forth out of the womb of Providence, as the* (h) Man-child to rule the Nations with a rod of Iron?

h *Rom.* 12. 5.

Anſ. As this is a great Queſtion, ſo I ſhall modeſtly ſpeak to it, from that light I have received. Indeed I cannot decline my former opinion: But do think the *work* (as an unformed ſubſtance) begun about *June*: And that it is now covered with skin and fleſh; full wrought and coming forth. It ſeems ſo to me for theſe reaſons:

1. I do obſerve, that the Spirit of the Lord is ſo full and mighty with ſome of his *hidden ones*, as they cannot ceaſe from crying to him day and night. (*i*) *Thruſt in the ſickle and reap, for the time is come for thee to reap: for the harveſt of the earth is ripe.* Not now for a diſcovery of the Apoſtacy, for that is apparent enough: Nor ſo much *now* for Separation, as to have the *judgement written*, ſpeedily executed. It is doubtleſs a truth, when the Lord ſhall ſpirit a people (though very few) and bring them forth, as his *Jobs*, *Samuels* and *Daniels* to ſtand before him, and withall gives them (*k*) *a grain of that faith* of which Chriſt ſpeaks. Whatſoever they aſk in that *FAITH* ſhall be given them.

i *Rev.* 14. 15

k *Mat.* 17. 20.

A

A little time will ſhew, by whoſe *LEADING* and *MOTION* I write thus: Namely, *That the Lords work is reviving, and will ſuddenly appear in the deſtroying of the laſt Apoſtacy, and this done by that Faith (which ſome poor wormes have received) to which all things are poſſible.*

2. I think *Providence is opening the womb*, Becauſe ſome men (like *Jehu*) drive too furiouſly to hold out long. Blood-ſuckers when they are ready to burſt, draw ſtrongeſt. Thus it was with *Pharoah*, *Abſolom*, *Haman*, when they begun to pull hard they ſtreightway periſhed: No otherwiſe than like Rats and Miſe and other Vermin, whilſt they are pulling hard at the bait, down falls the Trap, and ſo are taken: So *Geeſe* many times break their own neck, with biting and pulling hard the root which they hold in their Bill. What the *Bait* is, and the *Root* which ſome men are pulling at, moſt do know: But what is the *Trap?* Verily *Providence*: And you ſhall ſee, when they come to their ſtrongeſt *Pulls*, to pull with *BOTH HANDS*, down falls the Snare, and the Vermins cruſht to pieces.

3.

3. Because the *Controversie* riseth high between the Lords *Witnesses*, & the Lords Enemies. When we see a woman big with Child, we conclude she hath not long to go. Can the controversie be higher? Is it not about the Title of the Crown, Kingdome, Government; yea, and who shall Reign and be King? Whether Jesus Christ in his Lawes or *proud flesh* in his Lusts? Methinks by the greatnesse and swelling of the womb, there is hope of a speedy birth: It was so in the Case between *Moses* and the *Magicians*, *Elias* and the *Priests* of *Baal*: So the *Scots* and the *Prelates*. When the difference and controversie grew high on all sides; What immediatly followed? "Breaking "work; (*m*) Upon the wicked he "rained snares, fire and brimstone, "and an horrible Tempest: This "was the portion of their Cup. When we shall see the contest at that height, either men must move for their Lives, Lawes, and Liberties; or be absolute Slaves; *Suffer their witnesses to be put in graves*, or stand up for their Rising; Then will the Lords worke

m *Ps.* 11. 6.

worke come forth in quickening and ſpiriting a *dead people*, and (*n*) "Zion ſhall deliver her ſelf that "dwelt with the daughter of Babylon.

n *Zach.* 2. 7

4. (*o*) *The Lord hath made every thing beautifull in his ſeaſon.* That is, the worke of divine providence, is the more comely and excellent, in reſpect of the *Seaſon*, in which it comes forth: Thus it is in natural things. The Spring, Summer, Autumne, VVinter, every thing in his ſeaſon, oh how lovely and faire it is: So in all the works of God about his Children: VVhither (*p*) it be the puniſhing of the wicked for their ſakes: or their own deliverance. He will make *the worke honourable and glorious* in reſpect of (*q*) *That Seaſon and Time he brings it forth.* Hence I am perſwaded *the Good old Cauſe is reviving.* Becauſe methinks it is now, ſuch a *Seaſon*, as will put upon it *the Beautie of holineſs.*

o *Eccl.* 3. 11.

p *Pſ.* 111. 3

q *Act.* 1. 7.

5. VVhen I conſider (*r*) *the wheele in the midſt of a wheele*, (*ſ*) *and the wheeles full of eyes.* And withall obſerve many late providences, this likwiſe much confirmes me: You may eaſily

r *Gen.* 1. 16.

ſ *Ezek.* 10. 12.

easily know which way a man means to shoot, by his holding of his musket or Bow: Against whom of late hath the Lord held the mouth of his Canon: The *Head* of the *Arrow* of his VVrath, and the *point* of his *great and strong* Sword. Truely he must be very ignorant in *publick affaires* that cannot point at them: And what may we gather hence? That he will discharge his *whole Cannons* among them: make his Arrows drunk in their Blood, and they shall not escape his drawn sword, and this suddenly too. In warr usually there are some light skirmishes before the main Bodies do Engage: So before a great rain and storme, little dropping: The Lord hath been skirmishing with them both by land and sea: and shamefully beaten them everywhere; and terrible drops have fallen upon them like haile-stones: So that now he is comming against them with the Bodie of his Armie: And (t) "to "persecute them with his Tempest (u) "Now consider this ye that forget "God (x) VVhich have forsaken "the right way, and are gone astray, "follow-

t Psal. 83. 15.
u Psal. 50. 22.
x 2 Pet. 2. 15.

following the way of *Balaam* the
son of *Bosor*, who loved the wages
of unrighteousnesse. (y) If I whet y *Deut.* 32.
my glittering sword, and mine hand 41, 42.
take hold on judgement, I will ren-
der vengeance to mine enemies, and
will reward them that hate me. I
will make mine arrows drunk
with bloud, and my sword shall de-
vour flesh, & that with the bloud of
the slaine and of the Captaines,
from the beginning of the revenges
upon the enemie.

6. Judgement is at the birth a-
gainst a professing people, when the
Counsel of the Lord in all his Ser-
vants is rejected: and they are heark-
ning to flatterers, lyers, Wizards, who
will humour them in their lusts, and
encourage them in every sinfull Acti-
on. This is plain in the Cause of *Jo-*
ash (a) *After the death of Jehoiada came* a 2 *Chr.* 24.
the Princes of Judah, *and made obeysance from* 16. *to*
to the King: then the King hearkned unto 26.
them. These Princes were the old ma-
lignant Courtiers in the reigne of *Je-*
horam, *Ahaziah* & *Athaliah*. The thing
that he hearkned to, was to destroy
that good *Reformation* which himself
had

had made a little before: that is to set up again the Idolatry and Tyrany which he had throwne down, and to cast out the just and righteous things which he himselfe lately had established. The evil of this is told him again and againe: But no admonition will take place. For he grows so wicked that he causeth the Prophet (who reprov'd him) to be stond: even his sonn who had set him on the Throne. But what followed? oh sad things (and that suddenly) first upon the Land that was made the seat of war, spoyld and plunderd; afterward a sore punishment upon himself, by the hand both of God and man.

b 2 Chr. 25. 25, 26, 27. The like befel *Amaziah* his son (*b*) *I know* (saith the Prophet to him) *God hath determined to destroy thee, because thou hast done this, and hast not hearkened to my Counsel.* The which thing came to pass soon after. Again it is said of *Eli*'s children (*c*) *They harkned not to* c 1 Sam. 2. 25. *the voyce of their father, because the Lord would slay them.* That is he gave them not grace to repent, but did more and more forsake them, & gave them in his justice over to a reprobate

 mind,

mind, to their own ruin and deſtruction: Which alſo (*d*) came to paſs. When *Ahab* hearkned to his falſe Prophets, & not to *Michaiah*, Gods Judgment ſoon reacht him. Was there ever a Generation of men that did caſt off the threatnings of God againſt their ſinnes with more contempt and ſcorne than ſome do now? For unleſs he be an *Ahitophel*, a *Machiavel*, a *Subtil Serpent*, tuſh they care not for any mans Counſel a ruſh. But is not this ſome notable ſigne of the Times? Yes ſurely (*e*) *When it is evening ye ſay it will be fair wether. For the ſkie is red And in the morning it willbe foul weather to day; For the ſkie is red and and lowring.* Such is my confidence in the Truth of the Scripture, as from the Premiſes I can ſooner beleeve, that there is ſome great judgment very nigh the *diſpiſers of good Counſell*, than conclude fair or foul weather from ſuch ſignes in the face of the ſky. That the *work*'s upon reviving: This alſo ſhews it: neer in my apprehenſion did Time look ſo like midnight as now. *Night* it hath been ſome years together. But no *Midnight*

d *cap.* 4. 11.

d *Mat.* 16.

till

till of late; If sleep hath not se'z'd on the Virgins (*Wise* as *Foolish*) yet truly a great *slumbering* doth; for there is not (methinkes) that activeness, that life and soule *to the great Cause of God*, as some times there was: Several wayes people may fall a sleep: And children very often sing themselves a-sleep. And are there not some of the Lords *sweet Babes*, fallen now into some slumbering as to *THE DAY WORKE*, by their own pleasant *Singing*. I should be a great deale more affected and dissatisfied with this *late slumbring* of the *Virgins*, but that I consider the Scripture must be fulfil'd (*f*) I looked (saith the Lord) and 'there was none to help (*g*) By 'whom shall *Jacob* arise, for he is smal: 'small indeed: For if the *wise Virgins* fall asleep, who then are left, Though this be so, yet herein am I comforted: The *Midnight-time* being upon us: It declares that *the womb of providence is opening*: and the *Crie nigh* (*b*) *Behold the Bridegroom cometh, go ye out and meet him.* Yea, and it is a mercie, seeing the *Midnight Time* is upon us, that there is a *Voice* kept up to awaken such as are asleep. 7. Reade

f *Isa.* 63.5.
g *Amos* 7.2
h *Mat.* 25. 15.16

7. Reader, mark this: *Such men as by engagement ought to joyn with the interest of Christ & his people, if they neglect their duty here, & joyn with the Lords Enemies against him and his Cause, there is certainly some great judgement nigh them.* It was *Midians* duty (*i*) *to have met Israel with bread & with water in the way when they came forth out of Egypt.* That is, they should have refreshed & assisted their Brethren in their travels towards *Canaan*: but in stead of doing so, *Midian* hired a Wizard, a Witch to *curse the Lords people*: But what is his punishment for it? *He shall not enter into the Congregation of the Lord for ever. Israel must never seek his peace nor prosperity.* Many Reasons there were, why *Achitophel* should have stood faithfull to *David* and his Righteous Cause: But (like an unthankfull wretch) he went with *Absalom* in that unnatural Rebellion: But how sped he? (*k*) *When he saw his counsell was not followed, he went home and hanged himself.* Again whose part should *Judas* have taken? (in point of Reason, Religion, and Conscience) Doutless his Masters; but he falls

(*i*) Deut. 23. 4.

(*k*) 2 Sam. 17. 23.

falls in with the *Scribes* and *Phærisees* to take away his Masters life. What his end was, and how he was rewarded for it. (It is recorded) (*g*) *He went and hanged himself* (*h*) *And falling headlong burst asunder in the midst, and his bowels gushed out.* Are there any such in our Time, who in respect of many Engagements, should assist and help the Lords people, stand up with them, for Righteousnesse and Truth: And do they (like *Midian, Achitophel, Judas*) side & take part with Wizards, Rebels, Pharisees, (and *marked Slaves of the Beast.* I say, are there such? If so, then I question not but Providence ere long will shew some notable work uppon them. (*l*) *Come, and behold the works of the Lord, what desolations he hath made in the earth.*

g *Mat.*27.5
h *Act.*1.18
i *Psal.*46.8

Lastly, And which is not the least that perswades me, *the good old Cause* is ready to rise: I do observe that the Lords people every where are expecting it. Now what means this (*k*) *singing of the Birds*, if the spring be not nigh. Is it possible that it should lye (with so much weight) upon the spi-

Spirits of all the little remnant; that the Lord is coming forth to take vengeance on his adversaries, and to *comfort Zion*: And nothing should be in it: I cannot think so, neither is there any reason for it. Indeed, (*l*) 'The way of the wicked is darkness 'they know not at what they stum- 'ble. (*m*) But the way of the just 'is as a shining light, that shineth 'more and more to the perfect day.

(*l*) Prov. 4. 19.

(*m*) v. 18.

Thus Reader thou seest the Reasons why I think, the *WORK* is at the *Birth*. I shall offer a little more to thee And no more (I hope,) then what is according to Truth: and with supplications the Lord hath led me.

From the *Creation* to the *Flood* (according to the best account that I have seen) were 1657. *yeeres*. And so many yeeres wereckon past, since Jesus Christ was born. In this yeare (*viz.* 1657.) doth period the 42. *Months* and 1260. *dayes* in which the *Beast* was to reigne, and the Saints to suffer. Mr. *Tillingbast* (of Pretious memorie) beginning at the *Head* of the account; *i. e.* at the rise of the *Beast*, brings down the two *Numbers* to the yeare 1657. I have done something

by inquiring at the *foot*, to wit the laſt *three years and an half* of the Account, and here we do agree as to *the Time of the End*: That is, whereas the *Woman* muſt be (*n*) 'in the wilderneſs 1260 'dayes: and (*o*) 'Power was gi-'ven to the Beaſt to continue 42. 'Moneths. Both theſe Numbers (ſignifying indeed all one time) do end in the aforeſaid yeare, 1657. This humblie do I conceive:

n *Rev.* 12. 6.

o *Rev.* 13. 5

I know what will be here objected. If this were ſo, we ſhould ſee ſome 'change as either to the riſing of the 'witneſſes, or fear among the enemies, or ſomething done upon *Babylon*: But things ſtand as they did before: *The Dragon, Beaſt, Little Horne* both *Apoſtacies* as Rampant as ever, yea rather of late grown greater, & are at the riſing hand, than otherwiſe.

Anſ. This being a hard knot. I truſt the Lord will the more help me to unty it, & ſo to take this *Stumbling block* out of the way of his people.

1. I would ſay (as the Lord ſaid to *Job* (*p*) *Haſt thou entred into the treaſures of the ſnow? or haſt thou ſeen the treaſures of the haile? Hath the rain a*

p *Job.* 28. 22, 28, 29.

father

father? or who hath begotten the drops of dew? out of whose womb came the ice? and the hoarie frost of Heaven? who hath gendered it? Hath the Lord a Treasure for snow and hail, a Father to beget the rain and drops of dew: and a womb wherein the ice & hoarie frost are gendered? and afterwards brings them forth, as he thinks good to ute and spend them? Then much more a *Treasure*, a *Father*, a *Wombe* for higher things, & greater workes, wherein his name, glory, kingdom & people are especially concernd. 'Is not this laid 'up in store with me, and sealed up a- *Deu.* 32.34
'mong my treasures. Again though q *Isa.* 48.
it may not be questioned But (q) *The* 14.
Lord will do all his pleasure upon Babylon: Nothing shall faile of his threatnings, against the *Dragon*, *Beast*, *Little Hornet* Yet the ordering, managing and governing thereof, that only and wholly belongeth to him, both when to begin, and how to do it. Hence I humbly conceive, if we should see nothing done in the *year*, 1657. as to the *rising of the Witnesses* or ruine of the *Bottomlesse Beast*, and *last Apostacie*. It will not therefore follow that the

1260. *Yeares* ended not in that year. No more reaſon: Then becauſe the Childe is not Born, *Ergo*, not conceived in the womb.

2. Chriſts words muſt be remembred (r) *The Kingdome of God cometh not with obſervation*, that is, not in ſuch manner at firſt, that it can be taken notice of by things done. Obſerve, it is not ſaid, *the kingdome ſhall have no Obſervation*. But *Cometh not*. Shewing how at firſt little will be ſeen to demonſtrate that ſuch a kingdome is come: But afterward it ſhall be viſible, and plain enough to be obſerv'd. And to this purpoſe ſpeakes the Prophet, (ſ) *Lord* though thy *hand be lifted up, yet they ſee it not. But they ſhall ſee it.* This was the great *Stumbling block*, which lay in the way of the *Jewes*, when Chriſt came in the fleſh. Becauſe he came not as they exſpected before hand (as it is in the comming of worldly Princes) in great ſtate and outward Pomp, they would not believe in him nor receive him for the true *Meſias*. And why may not the like be the Caſe of people now. Becauſe they ſee not as they

r *Luke* 17. 20.

ſ *Iſa.* 26. 11

ex-

expected *WONDERS* in 57. Some extraordinary power and presence of God with his people, and great overturnings and breakings of Nations, hence conclude, it was not the *Time of the End.* But let such know the Scripture favours no such Conclusion.

Question, But *shall the forty two* moneths *(given to the* beast*) end, without* observation.

Answ. Howsoever immediately upon the period of the 1260 *yeares* there will not be I think actions of much *Observation*, either in respect of *Zion* or *Babilon*, yet the *Time of the End*, cometh not without *Observation* some other way.

For, 1. The serious *Observation* of the Prophesies and Visions of the holy Scriptures relating to the last dayes, will lead a heart (if it hath nothing in it but truth and uprightnesse, and the glory of God) to the knowledge of the Times. 2. There is the *Observation* of the Spirit: (*u*) *The unction from the holy one*; and here we do *observe* how the Holy Ghost opens our understanding, and not one-

(*u*) 1 *Joh.* 2. 20.

ly ſo, but thoſe great things which he reveals to his Babes and Sucklings, he confirms them therein; whiles they are in tears and weeping before the Throne. 3. The *Obſervation of Providence*, which hath brought forth the Perſons and Things which were (according to the Propheſies of the Scripture) to finiſh and end the 1260. *years.*

But 3. Did not ſome men do, like one, who whiles he is ſtriving to have a great gripe, comes off with nothing in his hand. They might ſee that 57. hath not altogether been without *OBSERVATION*: For howſoever (*x*) 'Gods judgements 'are a great deep, (*y*) and unſearch-'able. (*a*) Great and marvellous 'are his workes, (*b*) and his foot-'ſteps not known. I ſay, howſoever his Counſel, Government, Adminiſtrations, and the manner of proceeding is beyond all ſearching into: yet if matters ſoberly be conſidred by *wiſedomes Eye*, *Fifty ſeaven* hath ſhewed (*c*) 'ſome token for good, and that (*d*) 'the day of the Lords re-'deemed is come, (*e*) 'and the *year* 'of

x *Pſal.* 36.6
y *Rom.* 11. 33.
a *Rev.* 15.3
b *Pſ.* 77.19.
c *Pſ.* 86.17
d *Iſ.* 63.3.
e *Iſa.* 34.8.

'of recompences for the controverſie
'of Zion: *For,*

1. VVhat may be meant by that *Government* which was ſet up *December* 16. 1653. and laid aſide again *June* 26. 1657. It ſtood (*f*) 'a Time 'and Times, and the dividing of 'Times, that is *three years and an half,* almoſt to a day, Oh the depth of Gods wayes! *Aſhur* ſhall fulfill his decree and counſel: *gHowbeit he meaneth not ſo, neither doth his heart think ſo.*

f *Dan.* 7. 25

g *Iſa.* 10, 7:

2. VVhat things have been done, and how mannaged, and what ſucceſs hath followed *in* 57. it is ſo well known (to many mens coſt) as I need not mention it. But what may we gather hence: I mean from the Lords Acting and appearing already againſt ſome men? That the *National affairs* in their hands is like the *Fig-tree* under the curſe (*h*) *Let no fruit grow on thee henceforth for ever.*

h *Mat.* 21: 19.

3. VVhen *Agag* thought (*i*) *the bitterneſs of death was paſt,* then came ſudden deſtruction upon him. *Fifty ſeaven* is not yet ended (*k*) 'Boaſt 'not thy ſelf of to morrow, for thou knoweſt

i *Sam.* 15. 32.

k *Prov.* 27: 1.

'knoweſt not what a day may bring forth. Though the *man-child* in *June* were but (*l*) 'poured out as milk, 'and curdled like cheeſe, (to uſe the holy language) yet who knows what in nine Moneths the womb of Providence may bring forth: (*m*) VVhilſt the *FOOL* is thinking of building his Barnes greater, death ceaſeth on him; (*n*) *That he might go to his own place.*

l *Job.* 10. 10

m *Luk.* 12. 19. 20.

n *Act.* 1 25.

4. VVhen *Caleb* encouraged his brethren to fight *the Canaanites*: He told them (*o*) *Their defence is departed from them:* That is, the Lord would protect them no longer. But why is their ſhaddow & Covert now gone? doubtleſſe he hath reſpect to the *time of the end.* As if he ſhould ſay the 430 years (given to the *Amorites*) being expired, and ſo their *iniquity full:* the Lord will deliver them into our hands, if we are fitted for the work: From which place, this I would gather: That the *reign of the Beaſt* may expire in 1657. and the enemies of God THEN ripe for judgement: yet the inſtruments not being prepared for execution: In this reſpect little

o *Num.* 14. 9.

or

or nothing for the preſent may be done.

Queſt. *When the* 430. *years were expired, the Iſraelites came out of* Egypt (*p*) the ſame day. *So from* Baby'on *aſſoon as the* 70. *years ended. Why then ſhould not the* Witneſſes *riſe: and the* little-horn, *and beaſtbe ſlain immediatly at the ending of the* 1260 *dayes:*

p *Exo.* 12. 40. 42.

Anſw. 1. Howſoever it be ſo concerning their comming out of *Egypt* and *Babylon*; yet there was ſometime before they came to *Canaan* and *Jeruſalem*: So in order to the *riſing of Witneſſes*. No ſooner are the *three years and a half* ended, but the work begins (*q*) *The ſpirit of life from God enters into it*. The wheeles of Providence are ſet running; But there muſt be ſome time to have it perfected, as it was in the caſe of the Iſraelites.

q *Rev.* 11. 11.

But 2. *Iſraels* caſe and this here, are not alike: For as they were people, *i. e.* Men, women, children; So nothing could be done to their enlargement, but it muſt needs be obvious and viſible. But this about the *Witneſſes*, &c, hath much in it which is ſpiritual

ritual and myſticall: And therefore a work (as to the riſing and growing of it) not ſo plainly to be obſerved and diſcerned as was the other, eſpecially at firſt.

Neither 3. doe I find the promiſes alike, for it ſeems to me, by *promiſe* they were to be in *Egypt*, but 430 *years*: And in *Babylon* 70. and no longer. But it is not ſaid, *the witneſſes ſhall ſtand upon* their feet aſſoon, as *the three years and half are ended.* Indeed the Text [r] *Rev.* 11. 11 ſaith, (r) *And* after *three dayes and an half, the ſpirit of life from God entred into them; and they ſtood upon their feet:* That is, ſuch a time being expired, the Lord will revive his *work and good old cauſe* again. But how long after, it is not ſaid: only this is in the promiſe: From that very time, it ſhall not lie dead as before; but the Lord will be forming it (for its birth) in the womb of providence.

4. The buſineſſe of *Egypt* and *Babylon* was ſuch, that untill the people came out, the firſt part of the promiſe was not performed. But here it is not ſo, for the work may be begun, & go forward, and much done (according to

the Scripture) and yet not ſeen or
lieved, ſcarſe by any. As water
ns a great while under ground, be-
re it comes out at the Spring head:
after the 1260. *years* are expired,
fore the work will openly appear,
ſetting *the Witneſſes upon their feet,*
taking the little horns Dominion from
m, it will be as *water under ground*
s) *wrought in the loweſt parts of the*
rth. [*Pſal.* 139. 15.

Queſt. But *how can the* 1260 years
eended, ſeeing it is the opinion of many
od men, that the VVitneſſes are not
lain, *neither* hath *the* little-horn *yet*
en; nor the ſecond Beaſt riſen out of
he earth: *beſides many other things not*
et fulfill'd, which muſt be before the 42.
months do expire?

Anſw. Becauſe there are many
men (and ſome whom I know and
honour) of this judgement: I do in-
tend by the good hand of God aſſiſt-
ing me, to publiſh very ſhortly *a par-*
ticular Anſwer to this Objection. And
to give my Reaſons & grounds, why
I think there is nothing foretold in
Scripture, which ſhould come to paſs
in the 1260 years, but hath had its
due accompliſhment. Queſt.

Queſtion, *If the* Work *be ſo nigh r*
viving? How, and in what manner w
the Lord by Providence *bring it forth*

Anſwer, I hope the God of truth b
his word and good ſpirit will ſo gra
ciouſly guide me here: That I ſha
not intrude into thoſe things whic
I have not ſeen. But give my judg
ment as one that hath obtained mer
cy of the Lord to be faithfull. Tha
I may be in this great point the bette
underſtood: howſoever I thinke whe
the Lord ſhall bring this work on a
gain in the *Vials*, it will be (*t*) *as the*
t *Mat.24.* *lightning, which commeth out of the eaſt*
27. *and ſhineth even unto the weſt.* Namely
with great ſwiftneſs, and brightneſſe
the whole world over, Nevertheleſs
at firſt it will break forth (as the daw-
ning of the day) but in one part or
Country. And I think ſome what to
this purpoſe.

u *Rev.14.2* 1. Neere or about the viſible revi-
ving of the worke (*u*) *A voyce will be*
heard from heaven, as the voyce of many
waters and as the voice of a great Thun-
der. Waters are from beneath, *Thunder*
from above: So then by the *Voyce* of
theſe *Waters*, I underſtand a terrible

Ap-

pearance and ſtanding up of much ople (or *Common-wealths men*) for vil Rights: Crying *JUSTICE USTICE* againſt oppreſſours and ong doers. Neither will they be ſi. nced or quieted (no more then wa- rs) till they have recovered their reedom and Liberties.

2. *Thunder* (as I ſaid) is from above. nd here may be meant *Fift Monarchy en*, ſpeaking very high, for the *ights of Jeſus Chriſt*, his kingdome rown and dignity: And howſoever is but one *Thunder*, and the *Waters* any, yet it will not onely make a uder ſound, and be Farther heard, ut likewiſe be more dreadfull and rrible whereſoever it comes (*x*) *Put ur ſelves in aray againſt* Babilon *round bout: all ye that bend the bow: ſhoot at er, ſpare no arrowes, down with her, down ith her, in all her Abominations: In her ſythes and Triers as the reſt of her whor- lomes and* Fornications. x *Jer.* 50. 14

3. That the *Waters* are ſet before the *Thunder*. It may import, that the worke will begin (at leaſt by moſt ownd) upon a *Civil Account*. As the leſſer wedge makes way for the grea- ter:

ter: So in *CLEAVING the kingdom of the Beast.* The controversie will first about lesser things, as the Powe Freedome, and Priviledges of th people, and so rise higher and high until the *OLD BLOCK Babylon* b made *Chips* for the *Fire.*

y *Rev.* 14. 2 4. There is (y) a *Voice of Harpers Harping with their Harpes.* This ma signifie how lively, chearfull & reso ved they are to ingage for the *GOO OLD CAUSE* (z). *And it came t*

z 2 *King.* 3. 15. *passe when the Minstrel played, the han of the Lord came upon him.* Formerl there was a death upon them, a bas fear and Cowardlines; But now th *spirit of life from God is entred into them and they stand upon their feet.* Now they look with *Lion like faces*, and quit themselves like men. Though *Peter* shrunke and drew back (a) at the speech of a poor wench, yet when he had received power from on high,

a *Mat.* 26. 69. He feard no coulers, he could then

b *Act.* 4. 13. *b* look with *Boldnes* any Tyrant in the face; So howsoever before, they had not life and courage, yet when the *Harpers Harpe*, such will be the hand of God, upon them that they will not

regard

regard what their Enemies can doe either by fraud or force(c) *He that is feeble among them, at that day, ſhall be as David, and the houſe of David, ſhall be as God, as the Angel of the Lord before them.*

c Zech. 12. 8

5. (d) *And great fear fel upon them that ſaw them.* Though there be nothing yet done, but a more lively owning of the Lords cauſe than before, and declaring publickly for it, yet this ſtrikes a terrible aſtoniſhment and trembling among the Adverſaries; (e) 'As doubting whereunto this 'will grow. And their amazement is the more to heare how the number daily increaſeth in all parts, Saying (f) 'The Lord bleſſe thee habitation 'of Juſtice and mountain of holineſs; We will have g 'the gates open, that 'the righteous Nation, which keep-'eth the truth may enter in. Beſides they ſee no meanes or way how to keep the peoples Liberties and rights any longer from them. (b) 'The ſtout hearted are ſpoiled, 'and none of the men of might, 'have found their hands, that is, they

d Rev. 11. 11

e Act. 5. 24.

f Jer. 31. 23

g Iſa. 26. 2.

h Pſal. 76. 5

they are as if they had no hands, they are not able to make the least resistance or defence.

6. While the adversaries are thus in confusion and fear, a happy union and accord will be made between the *Waters* and *Thunder*: So much I think is meant, by the 'VVitnesses as-'cending up to heaven in a cloud. It is but one cloud that hath them both. Hence about this time, I do expect a great uniting of the *Common-wealth men & fifth Monarchy men* upon good & righteous Principles: Unanimously agreeing to cary on the Lords work (i) *With one consent or Soulder*, (k) Ephraim *shall not envy* Judah *and* Judah *shall not vex* Ephraim. *But the Lord will* (l) *joyne them one by another into one stick, & they shall become one in his hand. This blessed agreement of the People*, instrumentally will be made, by some eminent and choise Christians, men that (m) *Have understanding of the times: to know what* Israel *ought to do.* And this *I* take to be the (n) *great voyce from Heaven, saying unto them come up higher.*

i Zep. 3. 9.
k Isa. 11. 13
l Ezek. 37. 17
m 1 Chr. 12. 32.
n Rev. 11. 12.

7. Union being made and all in *Heaven*

Heaven, here (o) *the Lord of Hoſtes muſtereth the hoſt of the battel*, and (p) *the armies of heaven*; here he cloathes the *Vial Angels* (q) *in pure and white linnen, having their breaſts girded with a golden girdle.* This is *Zion*,* *out of which the Lord will ſend the rod of his ſtrength*; & the *Mount Zion* where (r) *the hundred forty and four thouſand ſtand with the Lamb.* Here he fits his people for the work, and appoints them their work: So that my opinion is, for any people to go forth with the *material Sword* againſt *Babylon*, or *the Kings of the earth*, or to ſet up the viſible Kingdome of Chriſt, before the Lord hath brought them to this *Heaven*, into the *Temple*, to *Zion*, and *Mount Zion*, yea, and to ſome good accord among themſelves: They will not be upon the Lords work as to the pouring out of any vial.

o *Iſa.* 13. 4.
p *Rev.* 19. 14
q *Rev.* 15. 6
* *Pſa.* 110. 2
r *Rev.* 14. 1

8. Howſoever the Lords *Sanctified ones* in heaven: are not *ſmiting the Image*: yet its ſaid (ſ) *Their enemies behold them.* As how? Terrible as an army with Banners: Lifting up an enſign to the Nations, and publiſhing warr againſt *Babylon*. (t) *Ye ſhall not go out in haſt*

ſ *Rev.* 11, 12
t *Iſa.* 52. 12.

haſt, nor go by flight: For the Lord will go before you, and the God of Iſrael *will be your rereward. i.e.* Seeing God hath taken away all their Feares, and given them great faith, made them one in the work, and fitted them for it, and withall experiencing the powerfull preſence of God among them, and how he hath left the enemy to feares, darkneſſe, diviſion, deſtruction &c. The *Dragon* and the *Beaſt* ſhall *behold what they do.* They need not fear theſe men for ſecret plots and treaſon, they ſcorn it, they need no ſuch ſhifts: What they do ſhall be in the ſight of the Sun.

u *Iſa.* 47.12 (u) *Stand now with thy inchantments, and with the multitude of thy ſorceries, wherein thou haſt laboured from thy youth: if ſo be thou ſhalt be able to profit, if ſo be thou mayeſt prevaile,* So will theſe ſay to their Enemies, bring forth the falſehood and lies ye truſted in. Now ſee if your hypocriſie and craft will help you any more. Now run to your Souldiers, Lawyers, Prieſts, &c. trie what they can do for you.

x *Iſa.* 13.3 y *Pſ.* 149. 8,9,10. 9. The Lord having (x) *called his mighty ones for his anger.* Next he brings them forth (y) *With the high prai-*

praiſes of God in their mouthes, and a two edged ſword in their hands, to execute the judgement written. (z) *And the ſame hour was there a great earthquake.* Here I underſtand, begins the *Vial work.* And the *earth-quake* to be the (*a*) *pouring out of the firſt Vial upon the earth*: The ſame with (*b*) *the reaping of the harveſt of the earth and Cluſters*: Only with this diſtinction. The *firſt Vial* hath two parts, or two effects (which you will) The firſt in the *earthquake.* The other in the *ſickle. And the tenth part of the City fell; The earth-quake* reacheth but a *tenth part*, the other nine are reſerved for the *Sickle.*

z *Rev.* 11. 13.

a *Rev.* 16. 2
b *Rev.* 14. 16. 17, 18.

As there are *two Apoſtacies*, and they have each a diſtinct *Head.* So they are ſet forth in this book by *two Cities*, the one is called the *Great Citie*; And alwayes ſo when the *firſt Apoſtacy* is meant. The other hath not the word *Great* given to it: becauſe the *Latter City* (or *Apoſtacy*) ſhall not be ſo large, big, ſtrong, and populous, neither of that antiquity and continuance as the former. Underſtanding what this *City is, i.e.* The *laſt Apoſtacy*, It will be eaſier to know the reſt. *And in the earth-*

quake were ſlaine of men ſeven thouſand. The Greek *hath* 7000. *Names of men.* In Scripture, perſons that are famous & renowned for Power, Wealth, Wiſdome &c. are called (c) *Men of Name.* On the contrary, men without credit and reſpect in the (d) world, *Children without name*: In this *laſt Apoſtacy*, who are *Men of name*, yea, would be thought and counted the onely *men of name?* If not *Church-members* and *Church-officers*, thoſe that are in the *Congregational* way, as they call it: As for the *Cavileer Church*, that hath *no name*, and the Presbyterian very little. The *Common wealths men and Fift Kingdom men*, all under hatches: Their crown is fallen, they muſt go for a company of ideots, giddie heads & ſillie ſellowes: In a word all *without name* that beare a faithfull Teſtimony to the *good old cauſe*. Hence I am perſwaded (and in the fear of God I ſpeak it) by the 7000. *Names of men*, is meant, ſuch 'members and officers of Congrega-'tionall churches, and other Profeſ-'ſors of Religion, as have greivouſly 'revolted from the Lords work, and the Intereſt of Chriſt and his people.

c *Gen.* 6. 4. *Num.* 18. 2.
d *Job* 30. 8.

The

The judgement follows: *Were ſlain.* As the *Witneſſes* were not corporally ſlain. So may this be underſtood of a ſpirituall death upon the Churches, Officers, Worſhip, Government. Which is worſe & more grievous than the other. Neither is this without ſome appearance already; For,

1. Is there not an *earth-quake* in their Churches: From whence elſe are all thoſe Rents, Diviſions Diſtractions.

2. Is it not evident that the Lord of late hath very much withdrawn his preſence from them: ſo that they have not the power, comfort, and ſweetneſs of his ordinances as formerly.

3. Do not the gifts and parts of their Officers ſenſibly abate, and wither.

4. For the Characters of the laſt Apoſtacy, *viz.* Self-ſeeking, Coveteouſnes, Pride *&c.* do they not ſpread and appear like a *Gangreen*, every day more and more?

But 5. What means this bitter complaining of late, among the new raiſed *Maſters* and Doctors: That *the*

ſons

ſons of Zerviah are too *hard for them*; not onely get away their places, but jeer and deride them. If half be true which themſelves report; the Lord hath met with them already for their unfaithfulneſs. Now howſoever theſe things are but a beginning, and little to what (probably) will follow; yet enough to ſhew, if the *earth-quake* be not come, there is a Type of it at leaſt.

11. The other nine parts of the City (which I take to be the Civill power) theſe are left to the *ſtokels*.

e Deu. 32. 32,33. (e) *For their vine is worſe than the Vine of Sodom, and of the fields of Gomorrah: their grapes are of gall, their cluſters are bitter: their wine is the poyſon of dragons, and the cruell venome of Aſpes.* A reaſon why they are (f) *caſt into the great wine-preſſe of the wrath of God.* Obſerve Reader, Reaping is mans work, but to cauſe *earth-quakes* is proper to God. This makes me think that the judgment on Churches, and profeſſors; will be by ſome immediate hand of God, but the other which is to be executed upon the *Civil ſtate*, will be by the hands of men, (g) *They*

f Rev. 14. 19 20.

g Dan. 7. 26

ſhall

ſhall take away his Dominion to conſume and deſtroy it unto the end. So then though the *latter Apoſtacy* be the ſubject of the *firſt vial*, yet it muſt be underſtood as *Church and State*, and the judgements diſtinct.

12. No ſooner are the effects ſeen of the *firſt viall*, but (h) *the Nations are angry*, (i) *Iehovah reigneth, the people are ſtirred: As* (k) *men that have noiſome and grievous ſores upon them*: are extreamly impatient, ſo prophane men and Idolaters, when they ſhall ſee the kingdomes of this world, are become the kingdomes of our Lord and his Chriſt (as they will ſoon do in the effects of the *firſt vial*) oh how will they ſtorm and rage! no torment like it. But the children of the kingdome will do otherwiſe. (l) *The Lord raigneth, let the earth rejoyce, let the multitudes of Iſles be glad thereof.*

h *Rev.* 11. 18.
i *Pſ.* 99. 1.
k *Rev.* 16. 2.
l *Pſ.* 97. 1.

I ſhall conclude with a ſhort word: Though theſe things ſhould come to paſſe, yet they may be ſo *mixt* as not eaſily obſerved, when the Lord ſhall bring them forth, without marvellous and ſerious *watchfulneſs*. If to a little wine, as much water be put: Though the wine remaine in the veſſel; yet not ſo well to

be

be known wine, as if no water had been mixt with it: It is my Opinion with much Confidence when the *witnesses shall stand on their feet, and ascend up to heaven*, and the *first Angel is pouring out his vial*: and the *earthquake* come: Here the works, wayes, judgments and appearances of God, will be so manifold, various and strong: That in this regard very few even of Gods own people (at first) will discern or understand how the *JUDGMENT WRITTEN* is executed upon the *little Horne, Bottomless Beast*, and *last Apostacy*. (*m*) *Watch therefore and pray alwayes that ye may be accounted worthy to escape all these things which shall come to pass, and to stand before the sonne of man.*

(m) Luk. 21. 36.

FINIS.